

**THE MIDDLE WAY PATH
FULFILLED:**

**STREAM ENTRY PASSAGE
TO WISDOM-LIBERATING
DELIVERANCE**



by
Pho Quan
(Roberto Vicente)

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Preface

Following in the direct steps and realizations of the Buddha, ***The Middle Way Path Fulfilled: Stream Entry Passage to Final Wisdom-Liberating Deliverance*** shares the straightforward practice and full scope of Dharma offerings, meditations and wisdom of the Four Noble Truths and the Middle Way Noble Eightfold Path ending suffering. Presented as an ascending offering highlighting the Middle Way Path and uniting all practice levels, the four stages of Stream Entry path and 'fruit' (wisdom) endeavors are detailed, culminating as personal Wisdom-Liberating Deliverance (chapters 1-4 present the Dharma insights necessary for the journey, chapters 5-29 chronicle Stream Entry passage to fulfilling liberation ending suffering). Adding to the direct experience, chapters conclude with quotes and passages as referenced in the Pali Canon.

Buddhism as a religion, faith or experience is straightforward, practical, personally directed and applied, though be it understatedly profound. It is my hope that others will be helped by the rewarding practices and revealing insights. While we follow the Buddha's guidance along the very same path, each of us comes to his or her own realization and reckoning ending suffering. One need only be diligent!

My gratitude goes out to the many people who have directed me along the way. First, the Buddha for realizing then sharing his compassion and profound wisdom with the world; one of the original disciples, Ven. Sariputra whose straightforward insight, caring and as a 'big brother-like' of support reaches out to all of us across the millenniums; Ven. Bhikkhu Nanamoli for his dedication in translating sutras for future generations (we are grateful!); Ven. Bhikkhu Bodhi for his translations, profound knowledge, clarifying wisdom and elucidation of the Dharma to the modern audience; to Jack Kornfield for his initial Dharma and meditation instructions when I first began in the San Francisco Bay Area as well as to the Spirit Rock Meditation Center community; Ven. Thich Tu Luc for allowing me to take vows; and to the late John Lewis civil rights leader, for being an example of unconditional love and compassion. I thank you all.

Pho Quan



Pho Quan, 'Universal Contemplation' (Roberto Vicente), took vows in 2002. His early Buddhist experiences were with local gatherings, temples and retreats in the San Francisco Bay Area. He received a BA degree from CSUS 1979. His emphasis is the practice and fundamentals expressed and experienced through the discourses of the Pali Canon (please

visit www.accesstoinsight.org and www.suttacentral.net).

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The Pali Canon (Discourses of the Buddha)

- AN: Anguttara Nikaya—The Numbered Discourses**
- DN: Digha Nikaya—The Long Collection of Discourses**
- DH: Dharmapada—The Path of the Dharma**
- IT: Itivuttaka—‘This was said’ Collection of Suttas**
- MN: Majjhima Nikaya—The Middle Length Discourses**
- SN: Samyutta Nikaya—The Grouped Collection of Discourses**
- THERAG: Theragatha—Verses of the Elder Monks**
- THERIG: Therigatha—Verses of the Elder Nuns**
- UD: Udana—Exclamations**
- VN: Vinaya Pitaka—The Monastic Code Collection**
- PS: Patisambhidamagga— Path of Discrimination**

The Sanskrit usage of words and phrases has been adopted since they are readily used and referred to by the modern audience (i.e. sutra, Dharma, karma, Nirvana, etc.).

The Middle Way Path Fulfilled: Stream Entry Passage to Wisdom-Liberating Deliverance

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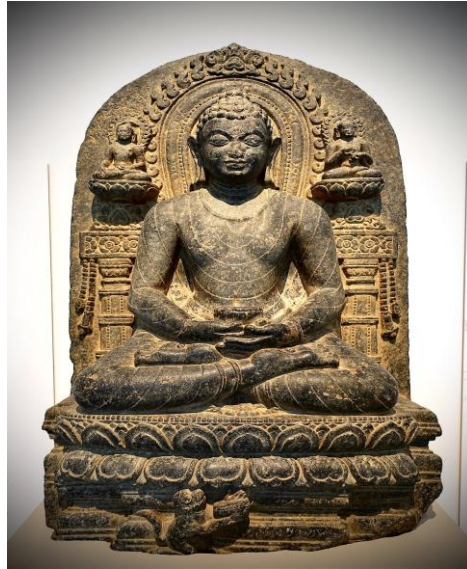
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Chapter One

Clearing the Way



Chapter One

Clearing the Way

“These eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, and pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.” AN 8.6

Here is life—a mix of smiles and laughter, tears and the unexpected, the joyful and the tragic, the marvelous and the outrageous, heartaches and triumphs, the comic and the head-scratching questionable. Nothing is too easy, nor are things quite impossible.

There is need for comfort and love. Hopefully there is happiness, hopefully there is peace. Childhood gives way to adult responsibilities. Getting older, people pass in and out from one's life until there is only a small circle of friends and family. There can be regrets and at times life isn't fair, but things have a way of evening out (one may not get what they want, but rather what is needed).

There are questions, uncertainty and wondering marked with occasional turmoil and sadness, while big dreams remain out of reach. One minute one is up and the next moment is left scrambling. No sooner does one think that things have been figured out that circumstances flip. Without much guidance along the way, there is a lot of trial and error and changing on the fly. Failing to keep control, it's either sink or swim.

Looking in the mirror, the reflected face shows as wrinkled, skin sagging, weight put on, hair gray and thinning, until one is no longer recognizable. Is this really me? What have I come to? An inevitable slow decline, sickness, aging and death come to all. No sooner does one think they have things figured out, that life ends. For the most part everyone's life is similar and runs parallel through the ups and downs of gains and losses, fame and infamy, praise and blame, happiness and pain.

The Buddha and Suffering

“To avoid all evil, to cultivate good, and to cleanse one’s mind — this is the teaching of the Buddhas.” DH 183

One person, one man, took on the challenge to realize life’s true meaning and bring an end to suffering—Siddhartha Gautama, the Buddha or the Awakened One (the Enlightened One).

Like all of us, the Buddha was human and feeling, he lived and died, but saw through the difficulties and transcended life’s problems, which were not unlike our own. There were no claims of divine inspiration or immortality. His insights and awakening came from direct practical experience dealing with everyday life and normal situations, learning from and understanding the world around him.

Deeply dissatisfied with the demands of his princely life (a domineering father as well as being married and having one child), Siddhartha Gautama’s journey didn’t take him to visit far away places, fight on the battle field and conquer enemies, or seek riches and treasures. The Bodhisattva or one on the spiritual path to awakening, set out on a journey of personal discovery, searching for understanding and to resolve suffering. The journey was to venture within, discover and explore his identity, torments, longings, shortcomings and, finally, to know life as it truly is.

Learning what he could from meditation and spiritual masters at that time in India, Siddhartha felt he hadn’t come to answer his questions about the dissatisfaction and unhappiness that marks life. He went on to practice severe asceticism, eating only a handful of food each day (“My body became extremely emaciated...My spine stood out...My ribs jutted out...But with this racking practice of austerities I had not attained any superior human state, any distinction in knowledge of vision worthy of noble ones. Could there be another path to Awakening?” MN 36).

Weak and almost dying, Siddhartha made a dramatic turn around and realized the role of the Middle Way Path—a center and balance between self extremes for gratification and indulgence and aggression and hostility. He recalled a childhood memory while sitting meditating in the shade under a rose-apple tree during a festival. Here was a moment of calm and ease, free from desires and distractions (“Following on that memory, came the realization: ‘This is the path to enlightenment.’” MN 36). The Middle Way Path and the way to enlightenment ending suffering opened before him.

Abandoning severe austerities and regaining his strength, Siddhartha made a vow to sit meditating until he was awakened and fully realized. Under the Bodhi Tree, he meditated deeply and saw the 'Threefold True Knowledge' (MN 36, 71): his many past life wanderings and how desires, habits and impulses took him from one life to the next and how each life played itself out, the causes leading to each as well as the effects; recognizing how people's actions lead them to fortunate and unfortunate states; and penetrating how suffering and problems came into existence (a self-deluded attachment) and the Four Noble Truths vision and insight wisdom-realization ending suffering ("When I knew and saw thus, my mind was liberated..." MN 36).

In Siddhartha Gautama a deep understanding, a compassion and an awakened realization for the frail human condition in the vast universe arose and came to fruition. The Buddha had come to penetrate and understand the truth nature of reality (the Dharma)—Four Noble Truths identifying and penetrating suffering: impermanence and change affecting everything in the world and universe as well as the self-illusion our marring understanding and distorting reality; suffering and problems brought about by craving after to fulfill a self-notion and the related causes and effects; a non-self recognition as release from long-standing habits and the impulses of desire, hatred and confusion (realizing Nirvana); and the Middle Way Noble Eightfold Path guidance (conduct-virtue, concentration-meditation, and insight-wisdom) to be followed and applied as personal recognition ending suffering. Siddhartha had awakened, he was the Buddha ("My heart...was released, from...sensuality, from...becoming, from...ignorance" MN 36).

For the next 45 years the Buddha traveled by foot through Northern India, tirelessly teaching and sharing his compassion and insights with all as well as establishing a monastic lineage. His Great Passing came outside the small village of Kusinara at the age of 80. The Buddha referred to his practice as 'the Dharma' and 'the Discipline.' The Dharma is the truth realized by the Buddha, the true nature of life and phenomena. Once realized, the Dharma opens and illuminates the path to spiritual awakening, personal understanding and liberation from suffering. The 'Discipline' is the many useful tools of practice (meditation, virtue, and insight as well as precepts and the monastic order) helping to be released from a one-sided, self-centered domination.

"A Perfect One is simply one that shows the way," the Buddha said of himself (MN 107). He wasn't an oracle spouting platitudes, but sought through

example to evoke understanding and spark realization; to penetrate the suffering brought about by a false self-identification and the release to wisdom-liberation. Far from an intellectual wrangling or conceptual themes, the Buddha's shared a practical and skillful wisdom.

Through unconditional compassion and a profound wisdom, the Buddha was able to size up each person, their level of understanding and accordingly share a direct experience and illumination. He gave a Dharma Guarantee of sorts, welcoming all to experience for themselves fulfillment: "this Dharma [insight and wisdom to the true nature of life] is visible here and now, not subject to time, inviting all to come and see, pertinent, to be known by the wise for themselves" SN 1, 20.

The Buddha stands with us today: bare foot, tall and straight, head clean shaven, wearing an ochre-colored mendicant robe wrapped around his body, and holding a wooden bowl cupped in his large hands. Possessing clear-knowledge and excellent conduct, he is perfectly enlightened and understands the nature of life and all phenomena, arriving at the blissful liberated state (Nirvana) ending suffering. He is the Knower of world; the Supreme Teacher of beings—the Enlightened One. Having penetrated and fulfilled the Middle Way Path to Stream Entry passage Wisdom-Liberating Deliverance, an aura radiates from the Buddha as faith, energy, mindfulness, concentration and wisdom. The Buddha as a guide shows the way through the challenges and hardships afflicting the world. The Middle Way Path not affected by self extremes is followed.

The same compassionate, wisdom message echoed 2,500 years ago resounds today as Buddhism has reached around the globe. More than 500 million people and growing, follow the Buddha's example, recognition and insights. Countless people have come to apply the Four Noble Truths vision and insights and Middle Way Noble Eightfold Path guidelines to complete Stream Entry deliverance ending suffering. The Buddha has generously detailed and highlighted the way to liberation.



“Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.” DH 193.

“Those wise ones who are devoted to meditation and who delight in the calm of renunciation — such mindful ones, Supreme Buddhas, even the gods hold dear.” DH 181

“Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas.” DH 182

“He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths — suffering, the cause of suffering, the cessation of suffering, and the [Middle Way] Path leading to the cessation of suffering.” DH 190-191

“You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.” DH 276

“Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbana [the end of suffering].” DH 289

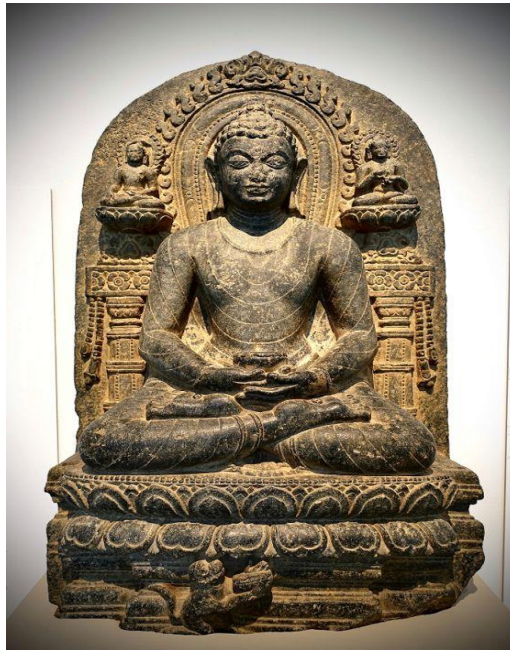
“There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.” DH 186-187

“It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, and ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path... I followed it... I saw an ancient city, an ancient capital... complete with parks, groves, and ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, and well-populated, fully grown and prosperous.

“In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this [Middle Way] noble eightfold path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path. Following it, I came to direct knowledge of aging and death, direct knowledge of the origination of aging and death, direct knowledge of the cessation of aging and death, direct knowledge of the path leading to the cessation of aging and death. I followed that path.” SN 12.65

Chapter Two

Preparing for the Journey



Chapter Two

Preparing for the Journey

***“Ceasing to do evil [wrong],
Cultivating good,
Purifying one’s mind—
This is the teaching of all Buddhas.” DH 183***

As with any trip or journey, before starting Stream Entry passage, planning and preparation are needed. On this journey to liberation and enlightenment ending suffering, less is best. All that are needed is the courage and effort to take the time to meditate and clearly reflect while making a few thoughtful changes in one’s conduct of mental, verbal and physical actions. Think of it as stepping away from the emotionally charged and personally exhausting day-to-day runaround.

Imagine a large, completed jigsaw puzzle spread out on a table. A lot of time, effort and thought were taken putting the puzzle together. The puzzle can be seen as reflecting oneself with each joining piece of personal history, behavior, desires, actions and experiences going on to complete the self-puzzle image. Accomplished over the four stages of Stream Entry Passage (each breakthrough stage having a ‘path’ directive and ‘fruit’ as insight penetrated) is the stopping of adding pieces and to actually take apart the self-puzzle one piece at a time. In the end, having dismantled the self-jigsaw puzzle, what do you have? Nothing produced or fabricated—Nirvana as the liberated end of self-puzzle making suffering is known. The journey through Stream Entry Passage, climaxes in the clear-sighted, wisdom-liberation ending suffering tied to self-promotion.

It is because others have gone before us that Stream Entry passage is possible and realized. While the journey is a solitary endeavor and personally recognized, supporting one is the Buddha and the many others who have come to know liberation and suffering’s end. Calmed and patient, fears quelled, anger and hostility ended as well as doubts and confusion clarified, insight and understanding mature to fulfill the well-traveled Stream Entry passage.

An athlete, a doctor, a lawyer, an artist, a champion chess player, a scientist, a symphony musician and the Buddha himself, all required a regular, determined and studied practice, keen awareness, diligence, sacrifice and the

willingness to learn and improve along the way to achieve their goals. The Stream Entry trek is the same—faith, energy, mindfulness, concentration and wisdom are cultivated and increase.

A Middle Way established practice not dominated by self extremes, prepares one for the demanding Stream Entry journey.

The Middle Way

“...I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-Awakened Ones of former times? Just this [Middle Way] Noble Eightfold Path.” SN 12.65

“Avoiding...extremes, the Middle Way realized by the [Buddha]—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Nirvana [suffering’s end]” SN 56.11

The Middle Way approach (and the Middle Way Noble Eightfold Path factors detailed in Chapter Four) realized by the Buddha serves as a compass for the journey ahead. Stopped all together is the severe, self-absorbed attitude along with judgments, inflexibility and impatience as well as desire, anger, fear, hostility and doubts. As the Buddha recalled an undisturbed moment and peaceful meditation of his youth, so must one remind oneself to have a steady, calm approach and attitude while keeping to a deliberate and thoughtful practiced pace. Self extremes as a reaction to act out of gratification and indulgence on the one hand and hatred and aggression on the other, a hard-edged, one-sided self-absorbed attitude is unhelpful and counter productive. The centered Middle Way settles the normally desirous, strong-willed, quick to anger and impulsively driven self-character. Like a pendulum moving steadily or the needle on a gauge reading at the center, the Middle Way brings together the mindful harmony of conduct-virtue (controlling impulsive transgressing habits), meditation-concentration (controlling actively arisen thoughts and habits), and insight-wisdom (eradicating deep-seated, self-deluded habits).

Removed from the tug-of-war of gratification and indulgence and hostility and aggression, the Middle Way through meditation is a settled, centered, joyful experience and recognition in contrast to the normally self-pursued upheaval leaving one exhausted, tormented and suffering bound. There is happiness in a calm, clear mind, knowing what one is doing and not being lead astray by desires, hatred or confusion. Meditating there is a settled joy, from joy there

is happiness, from happiness comes a tranquility directed as a personally engaged recognition and insight for life.

Having known the Middle Way Path, can one jump straight ahead to the end and skip all the details? No, because there is much to understand and a transformation to place as one goes from a self-driven actor to garner wisdom.

Meditation

“Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.” DH 282

Some schools or traditions within Buddhism separate meditation into two separate and distinct approaches—tranquility and serenity on the one hand and insight and recognition on the other. But both the qualities of serenity and discernment work together within the meditation experience. When first sitting, a calming and settling down are needed and applied as composure and balance, and then as the meditation continues a clear-minded awareness and deepening reflection emerges. So both qualities work in tandem and mature as personal insight. The Middle Way approach emphasizes the unique harmony of tranquility and insight culminating in wisdom.

A welcomed and much needed timeout from the runaround of activities, work, obligations, distractions and personal demands, meditation isn't something to rush through. Quite the opposite, sitting quietly is an actual comfort, ease, joy, renewal, beneficial timeout as settled clarity. Attention is directed as a present-minded connection and appreciation for one's life. A personal emphasis and practically directed, one settles to distinguish the four key areas of body (the breath as the starting point along with physical impressions), feelings (experienced as pleasant, painful or neutral), mental reactions (thoughts, intentions and the mind) and life-actions or phenomena (how events and life are engaged and play out) are recognized.

First connect and begin all meditations through a general settling and centering body scan. Whether sitting cross legged or in a chair, find a comfortable and relaxed the sitting posture. Allow the spine and back muscles to align then settle naturally at the waist. Take 5-7 deep breaths through the nose to recognize the breath's quality and the ongoing present mental states preoccupying one. Now gently allow the facial muscles to relax and smooth out, shoulders to drop as well as chin down slightly taking

pressure off the neck, then going on to relax the abdominal and pelvic muscles. Feel where one may be tight and resisting especially lips tightly pressed and frowning, jaw clenched, shoulders arched up, pressure at the chest or abdominal muscles tight. All this is normal as one has come from an active state to now slowly begin to settle and relax. Both the body and mind need a few minutes to adjust and calm down. Strong legs which have carried and moved one around all day may twitch and flinch as the muscles begin to stretch out. Going from active to calm, follow the natural settling process. Recognize the regular in-and-out flow of the breath—here now, breathe ease, body calm, mind at rest. A Middle Way appreciation, slowly sense the shift away from demands and a busied lifestyle to a gradually quieting and relieved awareness.

Sitting tranquil and at ease, daily activities have a way of charging the body and distracting the mind. The body scan technique helps bring one to join with the present moment meditative time out. Sense if the forehead is wrinkled and tense as well as if the eyebrows are arched. Note if the eyes are squinting or are tightly closed. If the lips are pursed, gently smile. Notice whether teeth are being ground together or if the jaw is tightly clenched. Relax the mouth and allow the jaw to open slightly and free on its own. Feel how facial muscles stretch and the face relaxes. Allow the chin to drop slightly, taking pressure off the neck and spine. Breathe naturally. Begin to note the shift in energy from active, busied and preoccupied to settling, calm, and aware. Following the Middle Way appreciation, acknowledge the shift away from disturbed and on edge to a centered, relaxed tranquility.

Gently direct awareness over the body, note the chest and pressures there. Breathe naturally and freely. Acknowledge the lungs filling, the diaphragm expanding and the lungs then deflating as the abdomen drops and the breath is expelled. Notice whether abdominal muscles are clenched and allow the muscles to relax. Enjoy the meditative timeout separating from the demands and urgency to be busy and engaged. Take a break from the self-routine. Recognize the breath's heavy and strained quality from previously absorbed activities and preoccupations to now slowly relaxing and releasing the charged energy.

Breathe naturally in and out—here now, breathe ease, body calm, mind at rest. Following the Middle Way appreciation not tied to self extremes, acknowledge the shift away from distracting activities to a centered, calm and relieved awareness.

Meditation as a personal experience and recognition, note how a distracting thought brings pressure to the forehead as well as behind the eyes, and how one's attention narrows around the thought instance. Notice how the mind focuses to squeeze and bear down in order to engage, brood and reflect. One's attention had previously been absorbed and plotting so it is normal that some moments are required to settle down. Allow the mind to open and relax from the labor of thinking and scheming. Should the mind continue distracted, take a few deep breaths through the nostrils to reestablish a present meditative calm. Acknowledge how the body and mind communicate. With each thought and mental reaction there is a corresponding physical tension, recoil and sometimes pain as a self-directed stress. Work, family, the commute, errands, conflicts, distractions and day-to-day challenges are reflected as tensed breathing, tightened muscles and a nonstop, chattering mind. Breathe naturally in and out—here now, breathe ease, body calm, mind at rest. A Middle Way appreciation not tied to self extremes, acknowledge the shift away from distracted to a centered, calm and settled awareness.

Remarkably, meditation exposes the subconscious*—a chattering, incessant rambling and gnawing inner monologue to judge, desire, as anger or fear linked to a self actor. Through a Middle Way approach, control of the festering self-cacophony is possible. Note at each compelling instance how the mind narrows to focus and collapses to squeeze around a thought as a self-formed instance. There are actual degrees of discomfort and agitation accompanying each flashing mental disturbance. An engaged muscle, follow how the mind reacts and strains to ponder and muse. Allow the thought instance to relax, the mind to open and the thought to pass. Feel the energy used and consumed with each thought moment and how it connects to a self-agenda. A centered Middle Way mindfulness undercuts habitual self-domination.

Don't be in a hurry. A centering body scan can take anywhere between five to twenty minutes or longer. Settling into the meditation, feel as the Middle Way tranquility and insight opens and expands as personal recognition. Gradually longer and deeper meditation sessions will follow. After finishing, don't be in a rush to get back to a busy, demanding and hectic pursuit.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Acknowledge the settling relief meditation affords. The calm awareness carries over as thoughtfulness to life in general. The Middle Way clarifying experience is directed away from self-obsession. Meditation balances understanding oneself to better deal with life.

Present Awareness

Meditation highlights four areas of present-minded awareness—the body (of which the breath is part); feelings as either pleasant, painful or neutral experiences; the mind and associated mental states; and life-actions as passing phenomena in general is recognized. The Middle Way serves as a mindful connection.

Awareness for the body—Focused, alert and mindful with the breath as starting point, revealed is a charged biology. Meditation brings familiarity for the body. For all its remarkable biology, the body weakens and isn't to be identified as self, but through an underlying insight all moments and experiences are discerned as short-lived. A Middle Way appreciation reveals life as so many passing instances rather than self-directed. Breathe in and out naturally—here now, breathe ease, body calm, mind at rest. Following a Middle Way appreciation not tied to self extremes, acknowledge the shift from active and distracted to a centered, calm and relieved awareness.

Awareness for feelings—Focused, alert and mindful, feelings arise as either pleasant, painful or neutral experiences. Follow as a witness-like observer rather than attaching to pleasant feelings, rejecting painful instances, or all-together ignoring neutral moments. Attentive without indulging or judging the feeling, view how it arises then passes. A Middle Way appreciation reveals life as so many passing instances rather than self-directed. Breathe in and out naturally—here now, breathe ease, body calm, mind at rest. Following a Middle Way appreciation not tied to self extremes, acknowledge the shift away from active and distracted to a centered, calm and relieved awareness.

Awareness of the mind and mental states—Focused, alert and mindful, judgments, bias, attachments as well as indifference, recognize self-related desire, hate or confused flashing mental instances. Note how the attention squeezes to bear down around a thought or subject. Allow the mind-muscle to relax and open and the thought to pass on freely. Feel the relief and unburdening NOT to think and have the mind rattle on. Relate to the short-lived passing nature of thoughts. A Middle Way appreciation reveals life as so many passing instances rather than self-directed. Breathe in and out

naturally—here now, breathe ease, body calm, mind at rest. Following a Middle Way appreciation not tied to self extremes, acknowledge the shift away from active and distracted to a centered, calm and relieved awareness.

Awareness for life-actions or phenomena—Focused, alert and mindful, follow how life flows and follows as action instances. Note the weight and volume involved in acting and reacting to the continuous stream of changing actions in one's life. Allow the moment to pass on its own without engagement. Note the general arising and fading away of moments. A Middle Way appreciation reveals life as so many passing instances rather than self-directed. Breathe in and out naturally—here now, breathe ease, body calm, mind at rest. Following a Middle Way appreciation not tied to self extremes, acknowledge the shift away from active and distracted to a centered, calm and relieved awareness.

Meditation is a settling and insightful experience—a necessary timeout from a demanding and stressful self-directive. Acknowledge the shift away from a self-absorbed actor to a thoughtful Middle Way appreciation not tied to self extremes. Without bearing down to attach or judge, ease into the meditative quieting detachment. Sense how the one-sided self-stressed emphasis starts to weaken. Experience the Middle Way distinction not related to indulgence and gratification or aggression and hostility. Not consumed by demands, deadlines and distractions, meditation is a tranquil and mindful release from a hard-edged, self-driven character.

Over time, meditation deepens further in tranquility and concentration, deepening as a personal and insightful recognition.

Loving-Kindness Meditation

***“Hatred does not cease by hatred in this world;
Hatred ceases by love, this is the eternal truth.” DH 5***

Things are going well. You are enthusiastic about meditation and are feeling joyful, settled and at ease. Then all at once a chill passes. You glance around. A storm is approaching, some trouble or difficulty. Frightened, defensive and uncertain, how is the problem to be handled? Do you fight, name call, seek revenge, hate or cry? This is what has always been done.

Loving-kindness is a true potential helping deal with difficult situations, challenging individuals, and overcoming hardships, cruelty and hatred.

Gratitude, patience, caring and compassion are also possible. Forgiveness, acceptance and fellowship are real. The awareness and sharing of loving-kindness is a defining experience for everyone.

It is normal to react with doubt and even feel the opposite, repulsed and threatened by something new and different. If someone only knows despair, has been rebuffed, or comes from an abusive history, how else can they be expected to react to the 'novelty' of loving-kindness? There is a moment of opening to, receiving and getting used to the different interaction.

A spiritual journey embraces a threefold awareness: first settled through meditation, one slows down a compulsive and demanding nature; second, once slowed down, a direct personal experience and insight for life is known; and, finally, following the Middle Way centered appreciation naturally leads to joy, goodwill, compassion and to have loving-kindness, transforming long-held self-resistance.

As with all meditations, sit and get a feel for the moment: where you are, sensations in the body, and state of mind (busy or quiet). Follow a body scan, relaxing physical stress and releasing tension. Breathe deeply 5-7 times through the nose to connect with the present moment. Now one is at ease and centered.

Before being able to share goodwill and loving-kindness, there needs to be a personal recognition of peace within oneself. Otherwise what is experienced and offered are more a cover-up and a less than a sincere sympathy and compassion. The act of goodwill first begins with one then is shared and offered to others. There must be healing and rightful closure to personal issues and a suffering history. Patience, forgiveness, gratitude, compassion and loving-kindness change the course of a traumatized life.

Begin by understanding and acknowledging one's pain and torment. I have been hurt, wounded, lied to and betrayed. Yes, it happens to everyone. I feel my sorrows and troubles, the let downs, rejections and shortcomings. There has been pain, bitterness, confusion and anger over the years. But all along, what I've really been doing is hating and harming myself and being my own worst enemy. Yes, I was betrayed. Painful as it is, I see how I've been confused and holding on to the upset and anger.

I need to forgive, let go of my anger and bitterness. It has to end sometime...somehow. Otherwise I repeat the same unhappiness and

suffering. There must be forgiveness in order to arrive at peace. May there finally be acceptance and letting go of the pain. I understand my torment. I know there was family neglect, parents too severe and showing little affection. My lover or mate went on to betray me. I understand and recognize my deep sorrows. Now I must let go and be free of the pain. I must forgive and stop torturing myself. There doesn't have to be this constant hurt. I'm only human and forgive, and can be at peace. I can be a friend to myself. May I know and come to peace. I want to be happy. There is no reason to suffer. I allow mercy to enter my life.

The past is the past. I don't have to relive it. What good is it to pick at old wounds? Let there be healing. May I release my sorrow. I can forgive. Whatever the hardship, I accept it and move on. I've held on to bitterness and hatred for far too long. I understand my past pain. Today I can be free and without regret. Mother, father, sister, brother, friend and lover, I forgive you. I understand how I've been hurt and brought to sorrow. Now I forgive. I'm not a horrible or bad person. I accept myself. The hurt must end. Healing, forgiveness and peace are also a part of life. I have patience, acceptance and now forgiveness. I release and let go of my demons. The suffering isn't worth the suffering! May I allow healing and forgiveness into my life.

Allow perhaps for the first time in your life to know forgiveness, releasing anger and doubts as well as insecurities, bitterness and misgivings. Feel patience, acceptance and forgiveness to whatever degree you are capable of, on any level, and know that compassion is part of your life.

As a final sharing of loving-kindness, extend well wishes, concern, and sympathy to those people who are difficult and a challenge in your life. Identify with the person on the deeper level of the two of you as human beings.

I know that things haven't been good between us. We've had some friction in the past but right now, in this moment, I hope things are going well for you and that your life is good. I'm no longer angry and hurt nor do I think badly about you. I hope that your situation works itself out. May happiness come to you. I haven't been perfect either. I hope you can forgive me and my less than perfect ways. I have come to better understand my shortcomings and hope you can, too. May we both be more tolerant and patient with one another. Let's not hold grudges. I understand you better after knowing my

own anger and upset. I sympathize with you. I'm not the easiest person to get along with and ask for your understanding. Let's meet half way.

One way of establishing a deeper contact with difficult people is referring to the two of you in the third person plural—'we.' Loving-kindness and the thoughts for each other are made all the more personal and real. A mutual moment of goodwill brings people together.

It can be argued that when all is said and done, that the other person remains the same, difficult and unchanged. Of what use is meditation and caring? In the end, it is oneself who has changed, grown and moved on. How could you ever go back to being a bitter, angry, vindictive person? Forgiveness has been known and peace engaged to not be angry, resentful or harbor hate.

Loving-kindness brings to the forefront a true humanity and caring. All the wrinkles and scars as well as noble attributes are known and engaged. The reason for this sensitive dialogue is to understand, allow for transformation and bring healing to one's life. Everyone has some pain that needs soothing and healing.

A nurturing and open communication develops. Understanding leads to goodwill and goodwill leads to compassion for the world as a whole. Hardships are positively understood and dealt with rather than battling or repressing them.

With each encounter and interaction that the day brings, one is presented with the opportunity to offer goodwill, be compassionate and share loving-kindness. Rough edges smooth to a generous, kind and caring person.

Monkey Mind

“These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?

“Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will... Sloth and drowsiness... Restlessness and anxiety... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment.” AN 5.51

Accustomed to being busy and engaged, an impetuous, chattering Monkey Mind is unsettling and distracting—desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism (these shortcomings are contrasted by the Middle Way directed faith, energy, mindfulness, concentration, and wisdom). Leading one astray and potentially harmful, a reeling and scattered mind makes life all the more difficult and challenging. But through meditation and following a Middle Way approach, the Monkey Mind is harnessed and brought under control rather than being impulsively driven. The journey through Stream Entry passage requires a calm, clear and discerning attention.

Once the attention drifts off and is compromised, the Monkey Mind and subconscious habits take over. A feeling of uneasiness and anxiety, being distracted is like being inside a gusting wind tunnel. Carelessness rules as the mind drifts every which way. Follow how the attention wanes and breathing is labored as pressure-filled thoughts dominate. A side-tracked fantasy, feel how an initial boredom is pervasive and the mind seeks out action and is easily tempted and drawn away. Observe how the body reacts and tenses up. The Middle Way appreciation not tied to self extremes isn't critical or judgmental but presently aware, calm and insightful. Recognize how the mind wanders when bored. Settling into the meditation, distinguish the mind's vast range and susceptibility. Patiently guide the mind back from the disruption to follow the breath's quality, relaxing and settling the mind.

Desire/Craving—What do I have to do to get...Wouldn't it be nice to have...How about...What I wouldn't do for a ...I can't wait for...I don't want this, I want...What I really need is...Where is that special someone in my life?

Recognize desire's unsettling effect. Feel how the breath is tight with anticipation. Note too, how the mind narrows to search out an object of

desire. Following the breath, relax the facial muscles, chest as well as abdominal pressures. Slowly allow desire's hold and demand to disperse. Sense the steadiness, reassurance and composure reflected as a Middle Way intuition.

Meditation as both a settling and insightful personal approach, not everything merits one's attention. Less impulsive and emotionally driven, a Middle Way appreciation recognizes what is beneficial and helpful. Follow as the breath begins to settle down. Note how the body relaxes and the mind quiets. One doesn't have to be dominated as a self actor. The desiring mind settles to a present clarity.

Hatred/Aversion—I don't want to...That's not for me...Get away from me...I hate you...You're wrong...I'm not doing that...You scare me...No way—never...I won't have any part of it...I don't like this...I don't trust you.

Hatred takes an innocent situation or experience, projecting judgment, bias and hostility as well as reflecting fear and insecurity. The breath is tight and restricted while the mind seems heavy and pained. The body becomes flushed and hot (eyes bugging out, heart racing and head throbbing) while the mind is agitated and quickly lashes out when perceiving a threat. Concentration and composure are abandoned.

Follow how boredom gives way to ill-will. The body feels heavy and hard. Note the breath sputtering in short, tense gasps. Tension increasing at the forehead, temples pounding and aching, mouth dry, a constricted pressure at the chest, stomach sour, blood pressure elevated and pulse racing. Acknowledge how hatred springs from a challenging encounter, difficulty or an unwanted negative experience. The moment becomes a battle ground. Frowned upon is anyone or anything that gets in one's way. The symptoms are frustration, outrage, and unhappiness. Connect with the Middle Way appreciation that isn't aggressive, but rather is flexible. Allow hatred to slowly disperse.

Settling and aware, acknowledge the shift away from dominating passions. Feel how an intuitive recognition disengages the disturbance. Allow the body to relax and the mind to open and clam through a Middle Way appreciation. Disengage from the self actor. Release habitual domination to realize positive thoughts. Life isn't only defined by anger and upset. Open to patience and goodwill. Meditation and the Middle Way appreciation direct one to a calm, wholesome and intuitive experience. Conflict is gently defused.

Laziness/Fatigue—I just don't know what to do any more...I've tried everything and it's always the same...Tomorrow is better...What's the use...It's not going to matter anyway...No big deal...I need a break...I'm tired.

The lazy mind is unclear, overwhelmed and locks up unable to do anything. Like children who dawdle rather than do what they are told, laziness and fatigue flare-up as an escape from life's demands.

Feel how the mind narrows and contracts. In this fast-paced world it is easy to be overwhelmed. Expectations are high and demands are higher. A feeling of helplessness dominates. Sense how the breath is restricted to the point of hyperventilating or suffocation. Note how the mind contracts and 'freezes up.' Overwhelmed by responsibilities and dealings with others, exhausted, trapped and confused, the lazy mind wants to bury its head in the sand and make the problem disappear and the world vanish, crippled by the Monkey Mind.

Gently guide awareness to the breath and slowly relax. Accumulated self-stress is stagnating. Note the shift and release of passing energy to a Middle Way clarity. The cloud of fatigue lifting, the body relaxes and the mind settles. Patience and goodwill emerge as the self actor is disengaged. As the Sluggish Mind is released, a Middle Way intuition is experienced.

Restlessness/Worry—I can't sit and meditate...I don't feel right unless I'm busy...There's always something that needs to be done...I don't know why I did it—I just had to...That's just the way I am...I can't help myself.

Worried and unsure, nervous and irritable, there is an attitude of negativity and gloom hanging over everything and how one communicates. A flurry of exaggerated thoughts compromises the mind. Overwhelmed and unsettled as well as projecting anxiety, worry is a symptom of an all-too hectic and trying to do too much life. The world is perceived as hostile and meditation becomes a challenge. Unnerved and disturbed, the breath is tense and constricted while the mind is rigid and dark.

Notice how boredom first creeps in as a catalyst for an anxious mind. Ease into the meditation. Follow how the body and mind respond to restlessness—body charged, attention unsettled and wandering. Acknowledging how the negative mind is overwhelming. A body scan reveals the stress: short-sharp breaths and thoughts as narrowed and pressured. Gently relax the anxiety,

opening to a calm Middle Way observance. Feel the shift as a present awareness weakens the worry.

Doubt/Skepticism—I can't do it...I was never any good...I'm not sure...It's better if I don't...What difference will it make...What can I do about it...This is has always been the way it is.

Breathing labored, body tense and mind inflexible, skepticism and doubt make a wasteland of life. Frightened and insecure, the present is an uncertain and unwelcomed experience. Everything seems remote, unfriendly, hopeless and all too much to handle. Nothing is right. Notice how boredom creeps in as a catalyst for doubt, then tumbling into a depressing cascade.

Breathe deeply connecting as a present awareness. Acknowledge the fear and nervousness reflected as a shallow, strained respiration, tension at the forehead and temples, while licking dry lips. The stomach is nervous with anxious thoughts. Through a centered body scan and breath awareness, slowly relax the many pressure points. Unclench the jaw and allow facial muscles to stretch and relax as tension is released. Having the chin down slightly takes pressure off the neck, while dropping the shoulders relaxes the back. Allow abdominal and pelvic muscles to soften. Sense the shift from disturbed and anxiety to a mindful Middle Way appreciation.

Awareness Focusing

(Initial Contact, Sustained Contact, Interest, Recognition and One-Pointed Clarity)

“...directed thought, evaluation, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, and attention—he ferreted them out one after another...He remained unattracted and unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers.” MN 111

Knowing how the mind focuses and attention comes together helps keep one directed on the Middle Way Path. Though appearing technical, Awareness Focusing (Initial Contact, Sustained Contact, Interest, Recognition and One-Pointed Clarity) reveals how the mind quickly flexes to concentrate and think. Normally taken for granted, recognized is the flashing instances forming as attention. Whether thinking, looking at something or simply engaged as an

experience, awareness and recognition are applied. Revealing how the self actor thinks, judges and impulsively reacts, a typical experience and interaction is overlooked, boredom creeps in, and carelessness gives way to the impulsive Monkey Mind domination. Through meditation and the Middle Way appreciation one goes from a creature of habit to a knowing and wisely engaged person. Mindful and presently connected, understanding emerges, better decisions are made and, ultimately, one is happier.

Settled and centered through a body scan, begin to note how awareness converges. An instructive example, imagine an ant crawling along one's arm. At first the small bug isn't realized, then a sensation tingles and awareness perks up to turn to a present curiosity. Awareness Focusing through a Middle Way proper awareness, Initial Contact takes place as a first contacted experience. Here attention is vague and not yet focused. Note how the breath is restricted in anticipation as the mind turns toward the sensation.

Connecting with the present moment, though not yet fully realized, feel how one's attention begins to be absorbed before looking over at the arm. From passive to stimulated to alert then to conscious, follow how the mind and attention are contacted and focus. Drawing in a breath, awareness turns towards the sensation.

Initial Contact then gives way to Sustained Contact. Provoked by the ant, the focus is now keenly on the crawling itch sensation on the skin. Though not yet looking over to see what it is, at this point a curious attention is engaged. Sustained Contact is the mind turning to identify a subject or action. Note how the breath tenses while the mind narrows as Sustained Contact.

Contacted attention gives way to true 'interest' for the action-sensation. A thought as detection forms, but has isn't yet absorbed to a full conscious recognition. Note how the breath tenses in applied 'interest.' The mind responds to bear down on the subject, breath contracting and attention occupied to identify the action.

At this instance the external ant action and attention reflect a simple focus without projecting a self-reference. Meditative composure as a present awareness follows the breath and mental subtleties. Feel how the mind flexes to concentrate. At this point, the self actor hasn't emerged nor is the mind afflicted as a Monkey Mind distraction.

Interest gives way to 'Recognition.' Recognition refers to the attention turning as realized and cognizant, identifying and labeling the ant action. It is a 'recognition' to know and be aware in the present as one's attention joins to know the present ant experience. Recognition is the attention just before making a decision or impulsively reacting. Acknowledge how the breath is held and briefly pauses an instant before passing judgment and identification taking place.

Recognition gives way to a One-Pointed Clarity or concentration forming to engage and register the crawling ant. Attention absorbs to look at and recognize the crawling ant (neither boredom nor a self-projected verdict have emerged). The breath exhales slightly as the mind focuses to connect on the ant.

Meditation in connection with the Middle Way appreciation is an intuitive and personal experience to better relate and understand one's life. No longer an impulse driven victim, the Monkey Mind is slowly tamed and brought under control. Now you may blow the imaginary ant off your arm! Take a few deep breaths to relax.

As you become better practiced in Awareness Focusing, each attentive link goes on to block and subdue a particular Monkey Mind distraction: Initial Contact shuts out laziness and fatigue; Sustained Contact subdues doubt; Interest subdues ill-will; Recognition overcomes restlessness and worry; and One-Pointed Clarity counters sensual desire. Through Awareness Focusing a scattered and fickle attention clears to be wisely engaged.

Another useful analogy of Awareness Focusing is to imagine unlocking a door in the dark: Initial Contact is groping to find the door knob; Sustained Contact occurs as a hand passing over to feel for the door knob; Interest is recognizing and keeping a hand on the door knob; Recognition is the identification bringing out the key with the other hand; and One-Pointed Clarity is used to concentrate in the darkness to insert the key and unlock the door. Like a mime slowly moving through a routine, the Awareness Focusing break down serves to show how attention absorbs on a subject or action as well as how to engage and control the mind.

Bringing the Monkey Mind under control, awareness gathers to what is known as 'neighborhood concentration' (access concentration), an unobstructed, unwavering and one-pointed concentration that reveals the moment without self-complications. The Monkey Mind is controlled, but concentration isn't

deep or long lasting. This is like an infant first wobbling when learning to walk. Focus still has moments of unsteadiness and inattention, but practicing awareness and being mindful slowly sharpens and is consistent not to wander off bored. Feel the relief and sense of unburdening that is part of having a clear and direct attention. Realized are how self-absorbed antics handicap and burden life.

Now try applying undistracted concentration as a meditative insightful experience. Sit as normal but in this instance apply the Awareness Focusing technique. The subject most centered on during meditation is the breath entering at the nostrils or one may follow the bellows-like effect of the diaphragm and lungs. There is also the sensitive movement of the lower abdomen to focus on as well as the heart beating if able to note the sensitive rhythm. Note how attention concentrates and clears away Monkey Mind distractions.

Breathing deeply, Initial Contact can either be the lungs drawing in the breath or feeling the air as it enters through the nostrils; Sustained Contact is the air passing through the nostrils or filling the lungs; Interest is that pause between the in-and-out exhalation; Recognition is the engaged awareness for the breath as subject or action; and One-Pointed Clarity is the attention as receptive and absorbed on the breath's full rhythm. Imagination and the run away Monkey Mind are subdued.

Yet boredom can strike quickly and the Monkey Mind compromise one. Now apply Awareness Focusing to any distracting thought instance that flares up during meditation. Feel as a thought first comes to mind as an Initial Contact pressure; Sustained Contact is the thought continuing and becoming stronger; Interest is the thought identified; Recognition is discerning the preoccupying thought without acting on it; and having One-Pointed Clarity is having the awareness to dismiss or release the distracted thought. Feel the shift from Monkey Mind upheaval to a Middle Way appreciation and patience.

Awareness Focusing can be applied to daily activities. While sweeping the kitchen, Initial Contact is picking up the broom and holding it in one's hands; Sustained Contact is positioning oneself to sweep; Interest is required to start the sweeping motion; Recognition is knowingly starting the sweeping action; and having One-Pointed Clarity is carrying out the chore as full awareness for what is taking place.

Through a mindful Middle Way approach and appreciation, gnawing Monkey Mind antics are controlled, mental clarification achieved and impulsive reactions subdued.

Five Wise Actions

“There are these five gifts, five great gifts — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that are not open to suspicion, will never be open to suspicion, and are faultless by knowledgeable contemplatives and priests. Which five?

“There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life...Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given...Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex...Furthermore, abandoning lying, the disciple of the noble ones abstains from lying...Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression...original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is faultless by knowledgeable contemplatives and priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and happiness.” AN 8.39

Along with meditation as a Middle Way centered composure and recognition, Five Wise Actions (or Five Precepts) are emphasized, establishing a practical and beneficial base of conduct rather than following thoughtless and undermining actions. A commitment to a deepening understanding and living a less problematic life—having goodwill for all life and in relationship with others (rather than ill-will or hatred); honest and truthful speech as communication (rather than lies, gossiping and frivolous speech); sexual responsibility or abstinence and being compassionate (rather than lustful and carnally indulged); and sobriety (rather than indulging and abusing alcohol or drugs or for recreational use). More than a dictate of do’s and don’ts, the

Five Wise Actions reveal the deeper role of underlying motives compelling one to act and react as a person. Subconscious habitual tendencies are exposed, directly known, controlled and transformed.

The Five Wise Actions or precepts prescribed by the Buddha further stabilize the Middle Way foundation as deepening consciousness for thoughts, speech and actions rather than as a habit-driven, quick to react self actor. Transformed is a hard-edged, inflexible person consumed by desires, easily angered, dominated by fears and delusion as well as impatient to someone who is controlled, having goodwill, is generous, has patience and is responsible.

The Wise Action of Goodwill (not to harm or have ill-will)

“Abandoning the taking of life...In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings...he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression.” AN 8, 39

Goodwill is respect for others and all life, offering kindness and concern at every moment, situation or encounter. Separating from a self-view, one isn't motivated to harm, but rather lives in mutual respect. There can be disagreements, hostility and war or there can be tolerance, understanding and acceptance; battle lines and a winner-take-all attitude vs. thoughtfulness and being a peace maker. The axiom to treat others as one would want to be treated is the Golden Rule.

Acknowledge the warning signs—pressure at the forehead and around the temples, eyes squinting, lips and jaw clenched, mouth dry, neck veins bulging, a tightness at the chest as one's breathing becomes tense from hostile and painfully narrowed, self-reactive thoughts.

Take a few deep breaths to connect with the present moment. Acknowledge the crushing pressure of anger and frustration. Note how one is challenged through an inflexible 'my way' attitude. Feel the jabbing prick that is anger and the self actor voice roaring in volume to lash out. Through a Middle Way appreciation, recognize the rise of hostility and begin to channel the Wise Action of goodwill. Follow as the breath changes and anger is viewed from a Middle Way tranquility and insight. The self actor waning, personal recognition is established. Acknowledge as the habitual buildup disperses and life is experienced without self-intrusion.

Settled and centered through meditation, a Middle Way patience, caring and confidence come forward and are engaged. Reflect on how motives play a crucial role in directing one's thoughts, speech and actions. Awareness and understanding stand out as personal intuition. A Middle Way tranquility and understanding established, life is experienced without an overbearing self-intrusion. Goodwill turns one away from suffering consequences to responsible actions.

The Wise Action of Generosity and Sharing (not to steal or take what isn't yours)

“Abandoning taking what is not given (stealing)...In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression...” AN 8, 39

To be generous is to be open, accepting, concerned and to be willing to share freely. The self actor hordes, calculates, is greedy and selfish. Generosity leads to friendship, positive interactions and turns away from a self-centered attention. It actually feels good to share, be open and caring while greed inhibits, is painful and restricting.

Connected with awareness for the breath, acknowledge how greed and selfishness are smother one and are suffocating. Follow as the mind is preoccupied and unsettled. Note how tension grips the body and how the mind locks-up through possessiveness. Gently allow the body to relax. Note how the breath is rough and how the mind narrows.

When stealing there is always the worry of getting caught as well as the guilt driving a cover-up. Cold and calculating, an ingenuous person with ulterior motives dominates. People are viewed as a threat, inferior or as potential victims. A taxing burden, greed and selfishness are repressing. Acknowledge the symptoms of the body tensing as well as the bitterness and anxiety sweeping over one. Note how the mind collapses into self-consumed indulgence.

Acknowledge selfishness as unsettling, intensifying to a conflicted and one-sided self-directive. Now channel the Wise Action of generosity. Note the

change in the breath's quality as the mind shifts from being self-absorbed to a centered Middle Way appreciation.

Settled and centered through meditation, a Middle Way patience, caring and confidence comes forward and are engaged. Reflect on how motives play a crucial role in directing one's thoughts, speech and actions. Awareness and understanding stand out as personal intuition. A Middle Way tranquility and understanding established, life is experienced without overbearing self-intrusion. Generosity turns one away from suffering consequences to responsible beneficial actions.

The Wise Action of Compassion (to care and be sexually responsible)

“Abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression...” AN 8, 39

The self actor is lustful and sexually driven (often sexual intimacy is a cover-up for personal wounds and insecurity), but now the other person is viewed as a friend rather than a carnal object. When encountering sincerity, others likewise come forward to share their friendship and goodwill.

Note the strained anxiety of desire as short and sharp tense breaths while the mind narrows to fantasize (pressure at the forehead and at the back of the eyes, and the body in a hyper-hormonal state), keeping one off balance, agitated and wanton. Unable to sleep at night and consumed with lustful thoughts, feel how the mind is caught up in dizzying carnal fantasies.

Settled and centered through meditation, a Middle Way patience, caring and confidence come forward and are engaged. Reflect on how motives play a crucial role in directing one's thoughts, speech and actions. Awareness and understanding emerging, a personal intuition stands out. A Middle Way tranquility and understanding established, life is experienced without overbearing self-intrusion. Compassion turns one away from suffering consequences to responsible beneficial actions.

The Wise Action of Truthfulness (not to lie but be sincere in your speech and communication)

“Abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression...” AN 8, 39

Words can injure, create misunderstanding, and escalate to cruelty and animosity. Critical and harsh words are like jabbing the other person with a stick. Straying from the truth and lying, leaves one in a state of turmoil. An antidote, just and kind words are healing, beneficial and soothing. Through sincere dialogue, friendship and trust emerge.

Note how breathing becomes difficult and the mind reels when strong, unwise words are employed. The body sickens and the mind sours from the negative speech. Intensifying as harmful thoughts, feel the disturbance that is careless and thoughtless speech. The self actor exaggerates, invents and conveniently twists things around. The subconscious exposed, slowly follow the gradual shift towards a Middle Way appreciation. Responsible speech is channeled through the Wise Action of Truthfulness.

Settled and centered through meditation, a Middle Way patience, caring and confidence come forward and are engaged. Reflect on how motives play a crucial role in directing one's thoughts, speech and actions. Awareness and understanding stand out as a personal intuition. A Middle Way tranquility and understanding established, life is experienced without overbearing self-intrusion. Truthfulness turns one away from suffering consequences to responsible, beneficial actions.

The Wise Action of Moderation and Sobriety (responsibility for drug and alcohol consumption)

“Abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he

gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression..." AN 8, 39

The consequences of drug and alcohol abuse are the inability to function normally, body chemistry a wreck, and the mind in a confused state. Carelessness through drugs or alcohol affects one personally but also extends to hurt family members and friends. A drug high is not worth the side effects of being out of control, wasted, and the sickening time spent recovering.

Centered and aware, body calm and mind clear, acknowledge the deeper insecurities, fears, and doubts to escape through drugs in order to cope with life's challenges and difficulties. Note the physical tension (facial muscles and torso) as well as how the mind and attention are strained and breathing comes in choking gasps. Settling down, acknowledge the calm and well-being. Note how personal doubts and insecurity cloud the mind. Acknowledge the onset of anxiety arising and habitual tendencies getting the better of one. Begin to relax and slowly release the stressed conflict. Follow the change in breath quality as the mind shifts from stressed to a Middle Way settling.

Settled and centered through meditation, a Middle Way patience, caring and confidence emerge and are engaged. Reflect on how motives play a crucial role in directing one's thoughts, speech and actions. Awareness and understanding stand out as personal intuition. A Middle Way tranquility and understanding established, life is experienced without overbearing self-intrusion. Sobriety turns one away from suffering consequences to responsible beneficial actions.

The Five Wise Actions or Precepts align with wholesome and beneficial qualities as Middle Way directed along with assuming responsibility for one's life rather than driven as a self actor.



*“My gosh, how long have I been fooled, cheated, and deceived by this mind!
”MN 75*

“Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best: of men the Seeing One (the Buddha) is the best.” DH 273

“This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Mara.” DH 274

“Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.” DH 275

“Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind — so fickle and unsteady, so difficult to guard.” DN 33

“Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.” DH 35

“Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.” DH 42

“Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.” DH 43

“And how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

“On whatever occasion a [person] breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in...and... out sensitive to the entire body'; trains himself, 'I will breathe in...and...out calming bodily fabrication': On that occasion the [person] remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. I tell you, that this — the in-and-out breath — is classed as a body among bodies, which is why the [person] on that occasion remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

“On whatever occasion a [person] trains himself, 'I will breathe in...and...out sensitive to rapture'; trains himself, 'I will breathe in...and...out sensitive to pleasure'; trains himself, 'I will breathe in...and...out sensitive to mental fabrication'; trains himself, 'I will breathe in...and...out calming mental fabrication': On that occasion the [person] remains focused on feelings in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world. I tell you, [person]s, that this — careful attention to in-and-out breaths — is classed as a feeling among feelings,^[6] which is why the [person] on that occasion remains focused on feelings in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

“On whatever occasion a [person] trains himself, 'I will breathe in...and...out sensitive to the mind'; trains himself, 'I will breathe in...and...out satisfying the mind'; trains himself, 'I will breathe in...and...out steadying the mind'; trains himself, 'I will breathe in...and...out releasing the mind': On that occasion the [person] remains focused on the mind in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of lapsed mindfulness and no alertness, which is why the [person] on that occasion remains focused on the mind in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

“On whatever occasion a [person] trains himself, 'I will breathe in...and...out focusing on inconstancy'; trains himself, 'I will breathe in...and...out focusing on dispassion'; trains himself, 'I will breathe in...and...out focusing on cessation'; trains himself, 'I will breathe in...and...out focusing on relinquishment': On that occasion the [person] remains focused on mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He who sees with discernment the abandoning of greed and distress is one who watches carefully with equanimity, which is why the [person] on that occasion remains focused on mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

“This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.” MN 118

“In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will

keep pervading the all-encompassing world with an awareness imbued with good will — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.” MN 21

“That disciple of the noble ones, headman — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, and all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will — abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through good will is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there.” SN 42.8

“For one whose awareness-release through good will is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?

“One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and — if penetrating no higher — is headed for the Brahma worlds.

“These are the eleven benefits that can be expected for one whose awareness-release through good will is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken.” AN 11.16

“And what is mindfulness of in-and-out breathing? There is the case where a [person] — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

“Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire

body, and to breathe out sensitive to the entire body. He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

“He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

“He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

“He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. He trains himself to breathe in focusing on dispassion, and to breathe out focusing on dispassion. He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

“This is called mindfulness of in-and-out breathing.” AN 10.60

“If, while he is lying down, any greed in a monk is done away with, any ill will, any sloth and drowsiness, any restlessness and anxiety, any uncertainty is done away with; if his persistence is aroused and not lax; if his mindfulness is established and unmuddled; if his body is calm and unaroused; if his mind is centered and unified: then a monk lying down with such ardency and concern is called continually and continuously resolute, one with persistence aroused.” IT 111

“And what is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.

“And what is the food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen? There is the theme of resistance. To

foster inappropriate attention to it: This is the food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen.

“And what is the food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, and sluggishness of awareness. To foster inappropriate attention to them: This is the food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen.

“And what is the food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen.

“And what is the food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen.” SN 46.51

“There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is faultless by knowledgeable contemplatives and priests...

“Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift...

“Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift...

“Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift...

“Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is faultless by knowledgeable contemplatives and priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.” AN 8.39

“You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.” DH 276

Discourse on Loving-kindness (Karaniya Metta Sutta) _

While the Buddha was staying at Savatthi, a band of monks, having received subjects of meditation from the master, proceeded to a forest to spend the rainy season (vassana). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that

the monks would stay the vassana period of three months, harassed them in diverse ways, during the night with the intention of scaring them away.

Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereon the Buddha instructed them in the Metta sutta and advised their return equipped with this sutta for their protection.

The monks went back to the forest, and practicing the instruction conveyed, permeated the whole atmosphere with their radiant thoughts of metta or loving-kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace.

The discourse gets divided into two parts. The first detailing the standard of moral conduct required by one who wishes to attain Purity and Peace, and the second the method of practice of loving-kindness.

“He who is skilled in (working out his own) well being, and who wishes to attain that state of Calm (Nirvana) should act thus: he should be dexterous, upright, exceedingly upright, obedient, gentle, and humble.

“Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after association with families.

“Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) 'May all beings be happy and safe. May they have happy minds.'

“Whatever living beings there may be — feeble or strong (or the seekers and the attained) long, stout, or of medium size, short, small, large, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born — may all beings have happy minds.

“Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.

“Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings.

“Let him radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity.

“Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is 'Noble Living' here.

“Not falling into wrong views — being virtuous, endowed with insight, lust in the senses discarded — verily never again will he return to conceive in a womb.” KHP 9

“And what is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.

“And what is the food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen? There is the theme of resistance. To foster inappropriate attention to it: This is the food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen.

“And what is the food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, and sluggishness of awareness. To foster inappropriate attention to them: This is the food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen.

“And what is the food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen.

“And what is the food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen.” SN 46.51

“There are these five gifts, five great gifts — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and priests. Which five?

“There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives and priests...

“Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift...

“Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift...

“Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift...

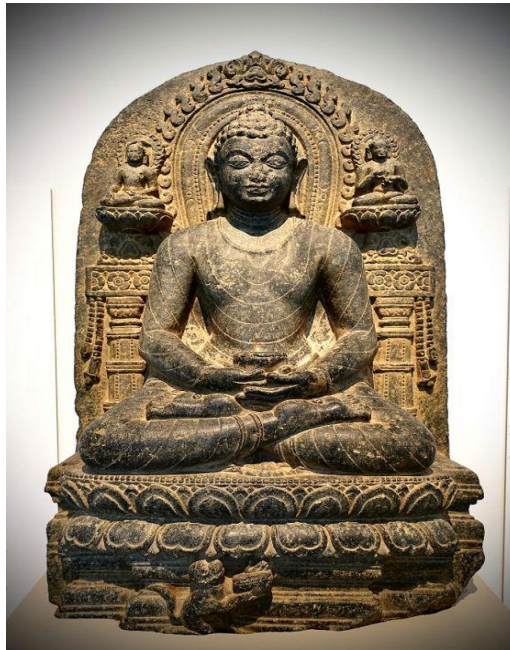
“Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift — original, long-standing,

traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives and priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.” AN 8.39

“Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.” DH 281

Chapter Three

Insight for the Journey



Chapter Three—

Insight for the Journey

Life as it is

The Middle Way reveals a surprising recognition and insight—mistaking life and reality as self and singular in nature, a corrupt self-referenced view undermines one's intelligence and understanding, and leads to the troubling consequences experienced as a self actor. How can this be? Pinch, pinch—I'm here! Yes, there is a body/mind short-lived passing of experiences, but self as real, individual, whole or a soul is not the case. Rather there is a diversity of action sequences and events giving the illusion of 'one' or a self. Never to be appeased or satisfactorily fulfilled, from a duped self-sourced assumption, starts a flow and outpouring as fabricating conceit self-storyline impacting one's thoughts, speech and actions—what one thinks and does effects today, carries over to tomorrow and has far reaching consequences. Not in line with reality, the self actor is forever scoping out, plotting and engineering a grand illusion and pays the price as a suffering fallout.

Through a penetrating meditation experience, the Buddha turns one to honestly know life as well as presenting the world at large and reality as they are—impermanent, dissatisfying and marked by suffering episodes as well as being of a non-self, impersonal nature playing out as purposeful actions. Sobering and challenging, the Buddha also imparted redemption through the Middle Way Path. The four stages through Stream Entry passage to final Wisdom-Liberating Deliverance begin by first knowing and understanding life.

Simply put, the world and life aren't perfect or a paradise but, rather, are impermanent with change as a constant. Here in lies the deception. Fruit on the vine ripens, falls and then goes bad. The present moment changes and is short-lived—dissatisfying. A moment or two passes before giving way to the next life-action experience and so life is driven. Responding to change, self-engaged reactions go on to play out.

The Middle Way appreciation isn't tied to self extremes or a deluded self-notion:

- self in relationship to what is around one;
- self in relationship to a specific location, event, place or time;
- or self as apart from or separate in relationship to life-action phenomena in general (but rather reflecting the many giving the illusion of the 'one').

Rightly discerned is life as impermanent, dissatisfying and never to be entirely fulfilled, and of a non-self diverse action nature; not confusing the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure.

Conditions Arising

Time in the traditional sense of minutes, days, months and years is inaccurate, but rather there are multiple, overlapping generated conditions, pressures, elements, experiences and influences as purposeful actions playing out. A redwood tree may seem to tower unto itself and have a life span of a thousand years but, in fact, it is a diversity of actions and conditions playing over the course of the thousand years which gives the illusion of a single tree and the events of many centuries. A human life may reach 80 years but, in fact, it is the course of actions, conditions and consequences playing out over an 80 year span rather than a self or a person. The actions of the many give the illusion of a 'one' self-narrative.

Is this important to know and does it make a difference? Yes, because the actions and conditions surrounding a lightening strike may ignite a fire destroying the redwood tree or events may proceed along as a normally played out sustained growth, but eventually to reach an end through the passing of conditions and events. The same is true of one's human life—there can be an illness or an accident shortening one's life or enduring actions and conditions giving the illusion of a long life span. Actions beget actions through causes and effects rather than there being a unique, individual self. As humans one can be careless, impulsive and reckless or careful, responsible and wise in action—conduct engaged through the Five Wise Actions or precepts or the lack of forethought deter one's life story.

Conditions Arising—the plural 'conditions' expresses the connection of many conditions, pressures, elements, influences, experiences and actions joining to give the illusion of the 'one' or self; 'arising' is reference to the complex purposeful action connection underscoring life. Conditions Arising as a dynamic cycle affects both physical and psychological events through a complex of interacting instances. A cycle of action based causes and effects, the Buddha repeatedly stated the fact simply: "When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that." AN 10.92. Not to be taken for granted or dismissed, "Deep is this [Conditions Arising] dependent co-arising, and deep its appearance. It's because of not understanding and not

penetrating this Dharma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.” DN 15.

Conditions Arising is like a spinning roulette wheel. The turning action wheel lands as a crap shoot playing out as variants of sorrow, lamentation, pain, grief and despair—a self-promoted, no-win situation. The Middle Way Path as tranquility and insight not engaged in self extremes halts the self-deluded crap shoot and is considered as the action to end all self-promoting actions, with wisdom triumphing over self-delusion.

Though close in its presentation, modern science is more a numbers game calculation and sorting of figures with a limited scope. Entirely missed is the deeper role of purposeful action as well as the intimate connection of conditioned arising causes and effects. It is important to realize there is no beginning first moment. Life has dimensions, complications, energy and diverse degrees of potential underscored through compelling-willed actions. Properly knowing and understanding, meditation as an intimate connection and Middle Way guidance, Stream Entry passage to final liberation ending suffering is possible.

A twelve-linked consequential action sequence plays out as a Conditions Arising history:

- Driven by a mistaken self-referenced ignorance, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricating conceit arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assumption for a body/mind identification arises in connection to a mistaken self-reference;
- sense media thrive in connection to a mistaken self-reference;
- sense contacted consciousness is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from a self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;

- attachment follows in connection to a mistaken self-reference;
- commitment and becoming to act out is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- birth as actions play out in connection to a mistaken self-reference;
- and dissatisfaction and suffering are experienced in connection to a mistaken self-reference.

The flow and outpouring from a corrupting self-reference spill over and play out as a far reaching trajectory—self-inspired actions in the past give way to present self-associated actions then carry over to have far-reaching future consequences.

In contrast the Buddha revealed a Middle Way perspective of tranquility and insight as rewarding conditions leading from self extremes to Stream Entry passage liberation ending suffering (SN 12.23).

- **Faith**—realizing dissatisfaction and suffering, one turns to the Buddha as someone who has penetrated and discerned liberation from suffering and to follow the Middle Way Path guidance.
- **Joy**—the Middle Way appreciation as relieved from self extremes.
- **Rapture**—delight through tranquility and insight emerges from engaging the Middle Way Path.
- **Tranquility**—as serenity and peace from self extremes is experienced.
- **Happiness**—a Middle Way gratification not tied to self extremes is known.
- **Concentration**—subduing the Monkey Mind as well as habitually driven self-directives to a clear-minded, personal insight not tied to self-delusion.
- **Knowledge and vision of things as they are**—recognizing impermanence, dissatisfaction and the self actor downfall played out over the course of Conditions Arising history.
- **Disenchantment**—turning away from a self-absorbed directive.
- **Dispassion**—as breaking with commonplace associations and desires tied to self-promotion.
- **Emancipation**—the Middle Way Path guidance joins with Stream Entry passage to final liberation.
- **Knowledge of suffering's end**—cutting off the flow and outpouring of ignorant self-reference and fabricating self-conceit, Wisdom-Liberating Deliverance ends the self-suffering ordeal. Nirvana is penetrated.

The Middle Way guidance revealed and shared by the Buddha breaks the ends the long, suffering cycle.

The Four Realms

There are three Conditioned Realms or World Systems subject to impermanent forces and pressured dissolution, experienced as dissatisfying and of a non-self nature, and thriving as purposefully driven actions: the Sense Realm (dominated by the senses and base physical contacts); the Fine-Material Realm (a weakening of the senses and keener insightful concentrated awareness not dominated by sensual arousal), and the Immaterial Realm (pure, formless psychic mental energy).

The Sense Realm

Presently, human life takes place in the Sense Realm, which is the most tormenting and suffering of the three Conditioned Realms. Dominated by sense impressions and sensual indulgence for physical and mental gratification, repeated is a suffering history. Within the Sense Realm there are animals, demons and varied tormenting existences. Everything is impermanent, has the characteristic of being dissatisfying and subject to suffering, and is of a non-self diverse action nature.

Ironically, birth as a human allows for a favorable combination of understanding and insight improving and transforming one's life. Fortunately, there is no eternal hell or damnation as nothing is permanent. No matter how long endured, all beings and creatures have the potential to eventually better their situations and lives through responsible and wise actions. The Middle Way Path guidance as a vehicle of personal insight, joins in Stream Entry passage to final liberation from self-deluded ruin.

The Fine-Material Realm

Detached from sensual demands and pursuits, deepened concentration and a settled awareness are enjoyed. In the highest recognition, the body exists as a material flux while mental distractions are calmed through prevailing absorptions. Life is long lived giving the illusion of immortality, but eventually impermanence plays out. The Four Jhanas or Higher Meditation Absorptions removed from sensual indulgence are applied as a vehicle of personal insight to join in Stream Entry Deliverance.

The Immaterial Realm

The inhabitants here are possessed entirely of pure psychic energy devoid of physical form and the ability to engage in sense experiences. An existence of

concentrated-mental bliss is lived out. Though staggeringly long-lived, everything is impermanent and a self-attached illusion eventually undermines the longstanding peace. The Immaterial meditation absorptions as a deeply refined bliss are applied as a vehicle of personal insight to join in Stream Entry Deliverance.

Nirvana, the Unconditioned Realm

There is also an Unconditioned Realm (Nirvana) unaffected by an impermanent self-fabricated narrative, pressures and forces, free from the causes and effects self-directed saga, and isn't plagued by renewed existence or affected by suffering. To experience the breakthrough to Nirvana the Unconditioned, the Middle Way Path guidance is fulfilled through Stream Entry Deliverance. Only through uprooting the mistaken self-referenced identity view and ending self-fabricating conceit to a clear-minded and unobstructed enlightenment, does one penetrate the Unconditioned not tied to self-conception (self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one'). Nirvana is not a substitute for self or some utopian self-upheld ideal, but the extinguishing of self-referenced ignorance and fabricating conceit, cutting off the craving to fulfill a self-notion ending suffering. Removed from the Conditions Arising self-generated history, Nirvana is Unconditioned, Unfabricated and is Deathless.

The Five Groups of Self-Attached Identification as Non-Self Insight (body, feelings, perception, mental reactions and conscious attention)

“A run-of-the-mill person...assumes form [body] to be the self, or the self as possessing form, or form as in the self, or the self as in form...assumes feelings...assumes perception...assumes mental reactions...assumes conscious attention to be self.

“He gets attached to form, clings to form, and determines it to be ‘my self.’ He gets attached to feeling...He gets attached to perception...He gets attached to [mental] fabrications...He gets attached to consciousness, clings to consciousness, and determines it to be ‘my self.’ These five clinging-aggregates—attached to, clung to—lead to his long-term loss and suffering.” SN 22.85

“There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or

disciplined in their Dharma — assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.” MN 109

Living in a changing and imperfect world, half the answer is known—life is impermanent and dissatisfying. Now what does impermanence imply about oneself as a person? The insight into non-self is challenging because of the strong attachments for self-identification.

A body/mind association giving the illusion of the ‘one’ or self, is correctly discerned as the Five Groups of Self-Attached Identification. A ‘heap’ of collected factors or Humpty Dumpty-like pieced together—body, feelings, perception, mental reactions, and conscious attention (material form and four related mental aspects), make-up the self-identity one is so attached to, promotes and seeks to fulfill.

A Middle Way proper awareness not tied to self extremes, non-self insight correctly recognizes life—without a unique or individual self-characteristic or identity, but rather actions giving the illusion of the ‘one’ or self (self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many in the ‘one’). As conditions, pressures, elements, influences and experiences, life-actions arise, are short-lived, and join momentarily as action instances giving way to the next action instances (time or life as cause and effect action based and not centered on a one of a kind self-identity or self-narrative).

Body as Body and Not Self

The body is likened to foam; a soft figure which doesn’t last and has no true individual characteristic. A shell-like housing or vessel, the body protects and holds together muscles, nerves, blood, organs, tissues and a skeleton. The physical image is identified with, but the truth is one is affected by appetites and desires as well as going on to sicken, age and die. Everything in this Sense Realm has a body and shape as protection nourished by external sources. The body isn’t self, but a non-self joining together of many action instances giving the illusion of the ‘one’ or self.

Settling to a Middle Way tranquility and insight, relax as awareness to connect with the body and physical impressions. Follow the breath’s flow entering and absorbed through the body (air enters the nostrils, passing through the esophagus, lungs filling, the diaphragm expands and abdomen lifts, and physical energy thrives). Acknowledge the body and accompanying

sense-media contacts (eyes, ears, nose, tongue and tactile) and varying degrees of physical sensations and pressures. There are organs of heart, liver, stomach, intestines and lungs, etc., giving the impression of the 'one' body. Note how the mind and attention focus on the more pervasive physical impression narrowing as a self-identification. Distinguish the breath's quality as either stressed and conflicted or easy, flowing, calm and insightful. Note the passing, fading and the release from pressured sensations. Recognize the body/mind connection and the exaggerated leap to self-referenced identification.

Meditative awareness directed as insight, note how physical impressions endure briefly then fade and pass on. A Middle Way awareness stands out—the body is not mine, the body is not I, the body is not myself. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachment dispersing, the desire to fulfill a self-notion quelled, and self-identification wanes.

Feelings as Feelings and Not Self

Feelings are likened to bubbles that arise then disappear, reflecting life's impermanence and having no true individual characteristic. Awareness for the body gives way to feelings, the first of the four conscious interactions that form mental associations. Rapidly stirred moments, the present is contacted through the senses as eyes/sight, ears/sound, nose/smell, tongue/taste, skin/touch as well as mind/thoughts and are experienced as pleasant, painful or neutral feelings. A sensual onslaught, one mistakes sense-contacted impressions as objects of self but, in fact, are action generated instances and not self related.

A Middle Way appreciation not tied to self extremes, acknowledge the stimulation and pressures through contacted sense-media giving way to feelings. A knee-jerk response, pleasant feelings are clung to; painful feelings are an assault and to be avoided; and neutral feelings are dismissed and ignored. Feelings join together as multiple actions giving the illusion of the 'one' or self. Meditating, note how the impulse to act and react to feelings quiets and is subdued. Discern how the mind is engaged then attention collapses around a sensation and narrows to focus and pass judgment. Mental activity relaxes to a calm abiding, free from self-referenced identification.

Meditative awareness directed as insight, note how a feeling arises as a sensation or pressure, endures briefly then passes. A Middle Way awareness stands out—feelings are not mine, feelings are not I, feelings are

not myself. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments disperse, the desire to fulfill a self-notion quelled, and self-identification wanes.

Perception as Perception and Not Self

Perception is likened to a mirage; tantalizing, beguiling and a deception. Shimmering off in the distance, a mirage fades or seems to be out of reach. Perception serves to identify, label and categorize sense-contacted experiences and is a connection with the world at large. Unfortunately, the moment is divided into self and 'other.' Eyes see shapes and colors, ears hear sounds and tones both soft and loud, the nose smells scents and odors both weak and strong, the tongue tastes bitter and sweet flavors, skin is a tactile sensitivity for rough and soft as well as hot and cold, and mind is a thought recognition and calculation. A well-known example of perception is mistaking a stick on a path for a snake. Perception is marked as a limited, self-warped take of reality.

Through a Middle Way appreciation not tied to self extremes, note how perception is engaged. The mind narrows to focus, identify and label. Recognize the breath as restricted, tension at the forehead as well as behind the eyes, jaw clenching, shoulders hunched up, abdominal and pelvic tightening along with attention narrowing to a self-reference. Perception as a recognition follows the compelling or most interesting impression at the moment. An intensified self-distorted leap of imagination, note as the mind collapses to narrow as a stressed self-reference. A charged one-sided perception, each encounter and experience serves as a Rorschach inkblot-like test, deciphering the environment and the world at large.

Meditative awareness directed as insight, note how perception arises through sense-contacted media experiences, endures briefly then passes. A Middle Way awareness stands out—perception is not mine, perception is not I, perception is not myself. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments disperse, the desire to fulfill a self-notion quelled, and self-identification wanes.

Mind Reactions as Mental Reactions and Not Self

Mental reactions are likened to the rolled layers of a plantain tree, having no hard wood or outstanding individual core. Here an off base autobiographical character through family and personal influences, schooling, friends, cultural

bias and personal experiences colors a self-driven personality. Carried over, measured and continually updated is the self actor résumé. Through mental reactions and charged motives, the three poisons of greed, hatred and confusion drive one. Subconscious dormant, active and transgressing habits play out. Mental reactions aren't self, but a non-self joining together of diverse action instances giving the illusion of the 'one' or self.

Without pressing, settle as a Middle Way appreciation not tied to self extremes, separating from the self monologue and discursive prattle. Feel the shift away from and the chattering Monkey Mind relaxing. Patient and discerning, detach from the reactive self-identified character. Allow self-attachments to relax and disperse. Acknowledge the mind changing and expanding to a quiet as a Middle Way appreciation to a spacious, non-self insightful experience.

Meditative awareness directed as insight, note how mental reactions arise, endure briefly then pass. A Middle Way awareness stands out—mental reactions are not mine, mental reactions are not I, mental reactions are not myself. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments disperse, the desire to fulfill a self-notion quelled, and self-identification wanes.

Conscious Attention as Conscious Attention and Not Self

Conscious attention is likened to an illusion performed by a magician—a deception without a true or individual self-characteristic. A charming hoax but not self, conscious attention mistakes phenomena and actions as being self-defined. Where perception singles out and separates things into subject and object, conscious attention is a view and attachment for life in general as self-sourced. Caught up in a whirlwind of self-deluded bewilderment, by virtue of sheer intellect and imagination, the pseudo-honor of ego (I, me, mine) is engaged. Descartes' 'I think therefore I am,' for example, is a misguided self-anthem when, in fact, there are only action instances arising and passing without true self-significance.

Settling through a Middle Way appreciation not tied to self extremes, note how consciousness narrows to a self-fabricated conceit storyline. Stress at the forehead and around the eyes, breathing labored, and abdomen ridged, a beguiling self-obsessed forms. Actions stir as conscious attention but the impression isn't self (rather the joining of many action instances gives the illusion of the 'one' or self). Experience and distinguish conscious attention

without pervading self-boundaries and limitations. Patient and reflecting, slowly release the attachment of self-restricted conscious burden.

Meditative awareness directed as insight, note how a cognitive self-notion endures briefly then passes. A Middle Way awareness stands out—conscious attention is not mine, conscious attention is not I, conscious attention is not myself. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments disperse, the desire to fulfill a self-notion quelled, and self-identification wanes.

Craving After, the Seamstress

“The past is one end; the future is the second end; the present is in the middle; and craving is the seamstress. For craving sews one to the production of this or that state of existence.” AN 6, 61 (7), 2

Craving is traditionally referred to as a seamstress because of how it unites self-inspired greed, hatred, and confusion to act out and then the fallout to future suffering consequences. Through a tranquil and insightful Middle Way appreciation, dormant, transgressing and active habitual impulses are temporarily squelched.

Settled and centered, acknowledge how an underlying restless, chattering self-monologue busies one. Craving for desire, a self-identity or in order to escape from a self-notion, self-fabricated intentions subconsciously dominate as a compelling force. Note how a seemingly innocent craving after thought sparks, promotes, and gives rise to subliminal messages and a quest for self-fulfillment. Acknowledge the desire as a delight and pleasure related to appeasing a self-notion. Note how craving’s urgency keeps the self-fantasy moving as a past-to-present-to-future timeline. The emperor without clothes, subconscious self-role playing is exposed and realized.

Meditative awareness directed as insight, note the flashing subliminal thought impressions. Distinguish greed, hatred or confusion and the craving compelling one to act and react. Through a tranquil and insightful Middle Way appreciation not tied to self extremes, slowly defuse and relax craving’s urgency. Acknowledge the quieting down and release from the drive to fulfill a self actor.

The Karma Kaleidoscope, Compelling Motives Leading to Action

Karma literally means action and when looking at one's life, actions begin, have a first expression, are channeled and thrive by way of craving to fulfill self-intentions. Engaged as a self-narrative, intentions go on to follow a course of detrimental or problematic careless actions or beneficial and trouble free wise actions. It is here at the instance of karma as motives that the Five Wise Actions redirect one from self-indulged harmful effects to responsible and a Middle Way wisdom course. Karma as action is like a burning candle going on to touch off the next action flame. Never the exact same candle and flame, self-promoted actions are similarly inspired from a mistaken self-reference. The thought before the thought or action, self-fabricated intentions go on to inspire and beget the next self-inspired moment and so the self-action flame carries over. Meditation directed as a Middle Way awareness brings insight to the self-directed drama.

The classic example of karma is that of a corralled herd of cattle. Weighty Karma is the bull or the strongest motive to come forward from the herd; Random Karma can be anyone of a number of motives to emerge; Proximate Karma happens to be that impulse closest to the gate acted upon; Habitual Karma is the lead cow as a routine reaction; and Destructive Karma is a harmful or ill-tempered cow lashing out. There is no destiny or fate, but personal responsibility and free will are assumed. The Five Wise Actions help promote stability, control and responsibility—from suffering to mindfully directed.

The karma connection becomes clear while meditating and trying to settle down. The subconscious* exposed, racing thoughts, wild fantasies, sexual desires as well as anger and confusion stand out revealing a self-centered narrative. Note how a thriving self-conceit along with restless habit energies dominate. Craving seeks expression to fulfill self-ambitions. It may be difficult and a challenge to face unflattering personal weaknesses, but the pain and torment of ignoring the issues is a far worse suffering.

Breathe easily. Allow stress and tension to flow out from one. Acknowledge the compelling nature of intentions centered around a self-referenced identification. Each person carries his or her own burdensome baggage of

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

problems, insecurities and torments (and the same is true of beneficial, wholesome and wise intentions). Note how subconscious self-chatter reflects the need to act and react in order to fulfill a self-notion. No one is without uncertainty, wounding or scarring as well as doubt, but following the tranquil and insightful Middle Way, patience, acceptance, understanding and insight are engaged. A personal recognition, discern karma's role as the thought before the thought or action. Kind of like runners in a relay race exchanging a baton, subliminal intentions and self-fulfilling mental chatter play out as an active past-to-present-to-future timeline.

Settled through a Middle Way appreciation not judging or critical, calmly view the ongoing flashing thought impressions. Recognize them as though watching a stage show or a movie. Don't be unsettled or frightened by the karmic kaleidoscope. Simply regard how a craved after urgency seeks outlet and expression. The breath reflects a self-related stress while the body is tense and the mind races unsettled. The thought before the thought or action, acknowledge how the self actor is at play and is deceived. Note how the mind narrows to collapse around a thought impression to ponder, judge and think as a self actor. Following a Middle Way awareness, unclench the grip to bare down on a thought impression, allowing the mind to open and relax. A gentle release, feel the unburdening and self-referenced attachment weakening. Acknowledge what it is like NOT to impulsively react and give life to a self actor.

The Five Remembrances

Helping to defuse self-identification, five key life observations stand out—sickness, aging, death, inevitable change and responsibility for one's actions.

The remembrance and recognition of sickness—

A Middle Way appreciation not inclined as a self actor, sickness as part of life, one isn't distressed by sickness.

The remembrance and recognition of aging—

A Middle Way appreciation not inclined as a self actor, aging as part of life, one isn't distressed by aging.

The remembrance and recognition of death—

A Middle Way appreciation not inclined as a self actor, dying as part of life, one isn't distressed by death.

The remembrance and recognition of loss—

A Middle Way appreciation not inclined as a self actor, loss as part of life, everything that one owns, possess and everyone respected and held dear, will pass on. One isn't distressed by loss.

The remembrance and recognition for responsible actions—

A Middle Way appreciation not inclined as a self actor, responsibility for one's behavior and consequences, actions make up one's life. One isn't distressed by life's challenges but is mindfully engaged and responsible.

The Five Remembrances are true, certain, undeniable and a sobering recognition, rather than being negative, a desperation or neglectful. Not caught by surprise and wisely reflecting, the Middle Way proper awareness discerns life as it is through honest evaluation. With nothing enduring or impermanent, dissatisfaction and shortcomings are a part of life. Only the self actor is disappointed, turns away in denial or flees from reality.

Awareness as relief and release to not actually struggle and be at odds with life's challenges, insight is known. Following a Middle Way appreciation one isn't caught up in extremes of gratification and indulgence or hostility and aggression. The Middle Way Path guidance leads one to join in Stream Entry passage to final deliverance.



*“Impermanent are all component things,
They arise and cease, that is their nature:
They come into being and pass away,
Release from them is bliss supreme.” DN 16*

“Wise men in the world say there is no permanent, everlasting, eternal materiality not subject to change, and I too say there is none. [And likewise with the other four categories.] Wise men in the world say that there is impermanent materiality that is unpleasant and the subject to change, and I too say there is that.” SN 22.94

“The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity... However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.” Vis. 21

“Formations are impermanent, they are not lasting, they provide no real comfort; so much so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated.” AN 7.62

“Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow. In the same way, when touched with a feeling of pain, the well-instructed disciple of the noble ones does not sorrow, grieve, or lament, does not beat his breast or become distraught. He feels one pain: physical, but not mental.

“As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensual pleasure. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensual pleasure. As he is not delighting in sensual pleasure, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

“Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain, he senses it disjoined from it. Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. This is called a well-instructed disciple of the noble ones disjoined from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is disjoined, I tell you, from suffering and stress.

“This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person.”

*The discerning person, learned,
doesn't sense a (mental) feeling of pleasure or pain:
This is the difference in skillfulness
between the sage and the person run-of-the-mill.*

*For a learned person
who has fathomed the Dharma,
clearly seeing this world and the next,
desirable things don't charm the mind,
undesirable ones bring no resistance.*

*His acceptance
and rejection are scattered,
gone to their end,
do not exist.*

*Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore. SN 36.6*

“Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dharma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.” DN 15

From the arising of this comes the arising of that.

In other words:

*From ignorance as a requisite condition come [self] fabrications.
From fabrications as a requisite condition comes consciousness.
From consciousness as a requisite condition comes name-and-form.
From name-and-form as a requisite condition come the six sense media.
From the six sense media as a requisite condition comes contact.
From contact as a requisite condition comes feeling.
From feeling as a requisite condition comes craving.
From craving as a requisite condition comes clinging/sustenance.
From clinging/sustenance as a requisite condition comes becoming.
From becoming as a requisite condition comes birth.
From birth as a requisite condition, then old age and death, sorrow,
lamentation, pain, distress, and despair come into play.
Such is the origination of this entire mass of stress and suffering.*

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

*As phenomena grow clear
to the brahman [noble practitioner] — ardent, absorbed —
his doubts all vanish
when he discerns what has a cause.” UD 1.1*

The Blessed One said: “And what is the origination of the world? Dependent on the eye and forms there arises eye-consciousness. The meeting of the three is contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. This is the origination of the world.

“Dependent on the ear and sounds there arises ear-consciousness. The meeting of the three is contact... Dependent on the nose and aromas there arises nose-consciousness. The meeting of the three is contact... Dependent on the tongue and flavors there arises tongue-consciousness. The meeting of the three is contact... Dependent on the body and tactile sensations there arises body-consciousness. The meeting of the three is contact... Dependent on the intellect and mental qualities there arises intellect-consciousness. The meeting of the three is contact. From contact as a requisite condition comes

feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. This is the origination of the world.” SN 12.44

“And what is dependent co-arising? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.” SN 12.2

“‘Everything exists’: That is one extreme. ‘Everything doesn’t exist’: That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.” SN 12.15

“And what are the five clinging-aggregates?

“Whatever form [body] — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called form as a clinging-aggregate.

“Whatever feeling — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called feeling as a clinging-aggregate.

“Whatever perception — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called perception as a clinging-aggregate.

“Whatever (mental) fabrications — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — are clingable, offer sustenance, and are accompanied with mental fermentation: those are called fabrications as a clinging-aggregate.

“Whatever consciousness — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called consciousness as a clinging-aggregate.

“These are called the five clinging-aggregates.” SN 22.48

“There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma — assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

“He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

“This is how self-identity view comes about.” MN 109

Ven. Sariputta said: “Now, how is one afflicted in body and afflicted in mind?

“There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma — assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is seized with the idea that ‘I am form’ or ‘Form is mine.’ As he is seized with these ideas, his form changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

“He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He is seized with the idea that ‘I am feeling’ or ‘Feeling is mine.’ As he is seized with these ideas, his feeling changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

“He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that ‘I am perception’ or ‘Perception is mine.’ As he is seized with these ideas, his perception changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

“He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He is seized with the idea that ‘I am fabrications’ or ‘Fabrications are mine.’ As he is seized with these ideas, his fabrications change and alter, and he falls into sorrow, lamentation, pain, distress, and despair over their change and alteration.

“He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is seized with the idea that ‘I am consciousness’ or ‘Consciousness is mine.’ As he is seized with these ideas, his consciousness changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.” SN 22.1

“Suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, and appropriately examine it. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a [person] sees, observes, and appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing

it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in form?

“Now suppose that in the autumn — when it's raining in fat, heavy drops — a water bubble were to appear and disappear on the water, and a man with good eyesight were to see it, observe it, and appropriately examine it. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a [person] sees, observes, and appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in feeling?

“Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it, observe it, and appropriately examine it. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a [person] sees, observes, and appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in perception?

“Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, and appropriately examine it. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a [person] sees, observes, and appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing them, observing them, and appropriately examining them — they would appear empty, void, without substance: for what substance would there be in fabrications?

“Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, and appropriately examine it. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a [person] sees, observes, and appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, and appropriately examining it — it would appear empty, void, without substance: for what substance would there be in consciousness?”

“Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he's released. With release there's the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’” SN 22.95

“The five strings of sensuality, my friend, are described by the Blessed One as a confining place. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... smells cognizable via the nose... tastes cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. These five strings of sensuality are described by the Blessed One as a confining place.” AN 9.42

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing and alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear... The nose... The tongue... The body... The intellect...

“Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

“Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

“Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...”

“Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...”

“Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...”

“Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...”

“Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...”

“Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...”

“Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.” DN 22

“The craving that makes for further becoming — accompanied by passion and delight, relishing now here and now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.” SN 56.11

“Intention, I tell you, is karma. Intending, one does karma by way of body, speech, and intellect.” AN 6.63

The Blessed One said: “There are three ways in which one is made impure by bodily action, four ways in which one is made impure by verbal action, and three ways in which one is made impure by mental action.

Unskillful Bodily Action

“And how is one made impure in three ways by bodily action? There is the case where a certain person takes life, is a hunter, bloody-handed, devoted to killing and slaying, showing no mercy to living beings. He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. He engages in

sensual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dharma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made impure in three ways by bodily action.

Unskillful Verbal Action

“And how is one made impure in four ways by verbal action? There is the case where a certain person engages in false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come and tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward. He engages in divisive speech. What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism. He engages in abusive speech. He speaks words that are harsh, cutting, bitter to others, abusive of others, provoking anger and destroying concentration. He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dharma, and the Vinaya, words that are not worth treasuring. This is how one is made impure in four ways by verbal action.

Unskillful Mental Action

“And how is one made impure in three ways by mental action? There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!' He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how one is made impure in three ways by mental action.

“These are the ten courses of unskillful action. When a person is endowed with these ten courses of unskillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still impure. If he doesn't touch the earth, he is still impure. If he touches wet cow dung, he is still impure. If he doesn't touch wet cow dung, he is still impure. If he touches green grass... If he doesn't touch green grass... If he worships a fire... If he doesn't worship a fire... If he pays homage to the sun with clasped hands... If he doesn't pay homage to the sun with clasped hands... If he goes down into the water three times by nightfall... If he doesn't go down into the water three times by nightfall, he is still impure. Why is that? Because these ten courses of unskillful action are impure and cause impurity. Furthermore, as a result of being endowed with these ten courses of unskillful action, [rebirth in] hell is declared, [rebirth in] an animal womb is declared, [rebirth in] the realm of hungry shades is declared — that or any other bad destination.

“Now there are three ways in which one is made pure by bodily action, four ways in which one is made pure by verbal action, and three ways in which one is made pure by mental action.

Skillful Bodily Action

“And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dharma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

Skillful Verbal Action

“And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come and tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he

says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward. Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dharma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

Skillful Mental Action

“And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how one is made pure in three ways by mental action.

“These are the ten courses of skillful action. When a person is endowed with these ten courses of skillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still pure. If he doesn't touch the earth, he is still pure. If he touches wet cow dung, he is still pure. If he doesn't touch wet cow dung, he is still pure. If he touches green grass... If he doesn't touch green grass... If he worships a fire... If he doesn't worship a fire... If he pays homage to the sun with clasped hands... If he doesn't pay homage to

the sun with clasped hands... If he goes down into the water three times by nightfall... If he doesn't go down into the water three times by nightfall, he is still pure. Why is that? Because these ten courses of skillful action are pure and cause purity. Furthermore, as a result of being endowed with these ten courses of skillful action, [rebirth among] the devas is declared, [rebirth among] human beings is declared — that or any other good destination.” AN 10.176

“There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

“‘I am subject to aging, have not gone beyond aging.’ This is the first fact that one should reflect on often, whether one is a woman or a man, lay or ordained.

“‘I am subject to illness, have not gone beyond illness.’ ...

“‘I am subject to death, have not gone beyond death.’ ...

“‘I will grow different, separate from all that is dear and appealing to me.’ ...

“‘I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.’ ...

“These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

“Now, based on what line of reasoning should one often reflect... that ‘I am subject to aging, have not gone beyond aging’? There are beings who are intoxicated with a [typical] youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker...

“Now, based on what line of reasoning should one often reflect... that ‘I am subject to illness, have not gone beyond illness’? There are beings who are intoxicated with a [typical] healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker...

“Now, based on what line of reasoning should one often reflect... that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a [typical] living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker...

“Now, based on what line of reasoning should one often reflect... that 'I will grow different, separate from all that is dear and appealing to me'? There are beings who feel desire and passion for the things they find dear and appealing. Because of that passion, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that desire and passion for the things they find dear and appealing will either be entirely abandoned or grow weaker...

“Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

“Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings — past and future, passing away and re-arising — all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed.

“Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'... 'I am not the only one subject to death, who has not gone beyond death.'... 'I am not the only one who will grow different, separate from all that is dear and appealing to me.'...

“A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who — whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings — past and future, passing away and re-arising — all beings are the owner of

their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

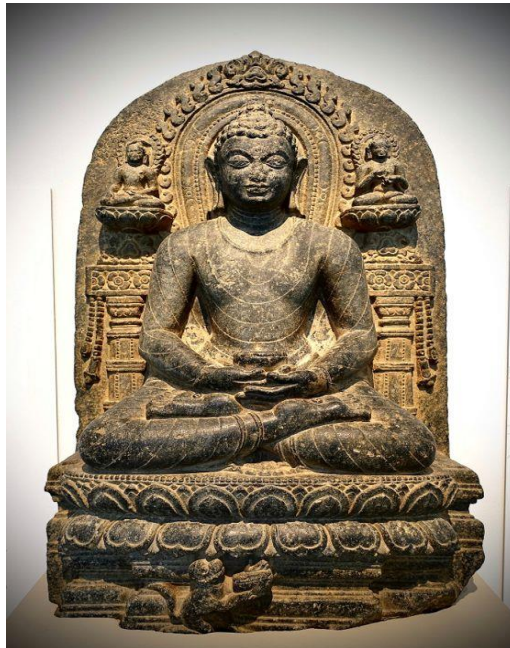
*Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.*

*As I maintained this attitude —
knowing the Dharma
without paraphernalia —
I overcame all intoxication
with health, youth, and life
as one who sees
renunciation as rest.*

*For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return." AN 5.57*

Chapter Four

The Four Noble Truths and the Middle Way Noble Eightfold Path Leading to Stream Entry Passage



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The Four Noble Truths and the Middle Way Noble Eightfold Path Leading to Stream Entry Passage

The Four Noble Truths

The Four Noble Truths encapsulate the whole of the Buddha's profound insights and wisdom offering, along with the Middle Way Noble Eightfold Path being part of the Truths and the guidance to be followed to liberation. Leading to Stream Entry passage, final deliverance uproots self-referenced identification and the self-fabricating conceit storyline along with the craving after to fulfill a self-notion through thoughts, speech and actions, and brings suffering to an end—Nirvana the Unconditioned, the Unfabricated and the Deathless is penetrated. All other insights, practices and faiths fail to correctly address and deal with the self-delusion dilemma. Cutting through mundane distractions and misleading inquiries, correctly understanding life and reality, the Four Noble Truths are like a medical diagnosis, rightly defining the malady as well as the cure. If deliverance wasn't possible, then meditative insight, the Four Noble Truths and the Middle Way Path guidance would be a pointless exercise. What stands out is that self and suffering are synonymous. The Four Noble Truths wisdom-recognition and the Middle Way Noble Eightfold Path are requisite to advancing to Stream Entry passage deliverance—the wisdom that cannot be done without and the path that must be followed. A three-tiered approach as conduct-virtue (controlling acted on transgressing habits), meditation-concentration (controlling actively arisen habits), insight-wisdom (eradicating dormant, deep-seated habits and ignorance) are engaged.

The Four Noble Truths—

1. Impermanence and dissatisfaction a part of conditioned life, specifically mistaking the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention) as individual and a self-entity is suffering. **The recognition is a Signless Deliverance.**
2. Played out as a Conditions Arising causes and effects history, craving after as delight and pleasure to fulfill a self-notion links together a past, present and future suffering cycle.
The recognition is a Desireless Deliverance.

3. Eliminating the craving after as delight and pleasure to fulfill a self-notion, the suffering cycle is brought to an end. Nirvana, the Unconditioned Realm, is realized.

The recognition is an Emptiness Deliverance.

4. The way to realizing craving's elimination ending the self-suffering ordeal is the Middle Way Noble Eightfold Path guidance. A wisdom breakthrough ending suffering, extinguished is the corrupt self-referenced ignorance, self-fabrication and craving after, penetrating Nirvana the Unconditioned Realm.

The recognition is the Unshakeable Deliverance of Mind.

The First and Second Truths reflect the true nature of life and reality as impermanent, dissatisfying and subject to suffering; the non-self diverse action nature of life (the many actions joining to give the illusion of the 'one' or self); and also how self-inspired actions spiral out of control through craving after to appease a self-notion. This is the necessary wisdom-recognition to proceed on the path to liberation.

The Third and Fourth Truths triumphantly share the wisdom to bring self-referenced suffering to an end. Rightly knowing, experiencing and applying the Truths wisdom-recognition through the Middle Way Path guidance, joins in Stream Entry Passage to final Wisdom-Liberating Deliverance.

The First Noble Truth Recognition for Self-Suffering

"The Noble Truth of Suffering is this: birth is suffering, aging is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering—in brief the five aggregates [as self-attached identification—body, feelings, perception, mental reactions and conscious attention] subject to attachment are suffering."

SN 56.11

The First Truth is the recognition that suffering is traced to a misunderstanding of life and reality—a deluded self-reference which flows forth and the outpouring then subliminally corrupts one's mind, speech and actions. Assuming a false self-reference as a sense of security and attempted control in relation to a constantly changing world, the body/mind association (the Five Groups of Self-Attached Identification—body, feelings, perception, mental reactions and conscious attention) is mistaken as a one of a kind self-identity. Every thought, spoken word and action is generated to justify, uphold and promote a false self-notion.

Problems and suffering exist on three levels revealing biased, self-centered themes: first, the normal, day-to-day problems, difficulties, inconveniences that are annoying as well as the Murphy's Law of things just not going right; second, the suffering and problems brought about by change or the short-term nature of all experiences, reflect life's unrewarding and dissatisfying side; and third, is the more pervasive suffering brought about from mistaking the body/mind Five Groups of Self-Attached Identification along with the craving after as delight and pleasure to fulfill a self-notion.

Ironically, suffering is a salvation. There is wisdom to be known leading to liberation. Each person carries and is overwhelmed by his or her own personal baggage of problems needed to be recognized and how one routinely contributes to the burdensome special effects. A practical insight, each Noble Truth has a threefold recognition: awareness for suffering; discerning the causes and reasons for the problem; and, finally, as a personally penetrated wisdom ending suffering.

Awareness as a Signless Deliverance

Acknowledge the subtle and not so subtle stressed attachment affecting one as a self actor as well as how impermanence and dissatisfaction are a source of conflict. The pleasure and comfort achieved keep one in a frantic pursuit for convenience and satisfaction. Unfortunately, the end result is to be let down and dissatisfied—to suffer. The body sickens, ages and dies as well as there being personal hardships. This doesn't mean the carpe diem to live life to the fullest is to be followed because this would only lead to more dissatisfaction and sorrow. Worldly pursuits are a distraction, upset and disappointment.

The First Noble Truth is awareness for the self actor's beguiling role. Body, feelings, perception, mental reactions and conscious attention, the Five Groups of Self-Attached Identification are 'signless' or without any true individual property or self-characteristic, but rather are so many conditions, pressures, elements, influences, experiences and actions; a body/mind association of multiple conditions gives the illusion of the 'one' or self.

The body is recognized as a shell and frame self-disguise; engaged through sense-media contacts (eyes, ears, nose, tongue and skin); feelings are experienced as pleasant, painful or neutral; perception is an identification and labeling from a speculative self point-of-view; mental reactions form through personal experiences to project and fabricate a self-deluded storyline; and conscious attention is a general self-conceit for life and phenomena as self-

sourced and individual. Through a Signless Noble Truth recognition, the Five Groups of Self-Identification are realized as a 'sign' or focus of attachment and aren't taken to be self.

Discernment as a Signless Deliverance

A Middle Way appropriate awareness—the body, feelings, perception, mental reactions and conscious attention aren't viewed or taken to be self.

Recognize the gross misunderstanding for self and the imposing burden that arises. Impermanent, dissatisfying, and of a non-self nature, an 'I, me, mine' attitude makes life a struggle. The emperor without clothes, the self actor is revealed and understood—as insubstantial, as non-self and a Signless recognition.

Wisdom as a Signless Deliverance

The First Truth recognizes self-referenced suffering and that problems do have answers. A Noble Truth recognition directs one away from self-association to see through the restless fabricated conceit narrative—a Signless non-self insight having no unique self-characteristic. Confused and left weary, self-deception is at suffering's core. Acknowledge the shift from self-absorbed to the Noble Truth non-self Signless insight realization.

The Second Noble Truth for Craving's Role in Suffering

“The Noble Truth of the Origin (cause) of Suffering is this: It is this craving (thirst) which produces re-becoming (rebirth) accompanied by passionate greed, and finding fresh delight now here, and now there, namely craving for sense pleasure, craving for existence and craving for non-existence (self-annihilation).” SN 56.11

While a deluded self-referenced misunderstanding is at the center of suffering, it is craving after as delight and pleasure as a subconscious* urgency to fulfill a self-notion which compels one on to a suffering downfall. Penetrating the Second Noble Truth is a Desireless Deliverance for craving's role.

Awareness as a Desireless Deliverance

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Craving as the 'seamstress,' unites subconscious dormant motives to carry over as past-to-present-to-future timeline of self-engaged episodes. Carelessness and confusion clear to penetrate the Noble Truth Desireless Deliverance.

Discerning Craving's Role as a Desireless Deliverance

As part of the Conditions Arising causes and effects cycle, craving follows a line of craved after obsession tied to the Five Groups of Self-Attached Identification. Craving is deceiving because it is a thrill and pleasure to go after an object of desire, but gives way to suffering consequences. A breakthrough personal realization, there is craving for desire, for a self-identity, or in order to escape from a farfetched self-notion which doesn't exist. The Second Noble Truth understanding craving's role is a Desireless Deliverance.

Wisdom as Desireless Deliverance

Craving as the go-between link for habitual expression leads to continued upset and problems—suffering. Penetrating craving's role to fulfill a self-notion is a Desireless Deliverance recognition.

The Third Noble Truth for Craving's Elimination Ending Suffering

“The Noble Truth of the Cessation of Suffering is this: It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.” SN 56.11

The Third Truth leaves no doubt that the Four Noble Truths realization is directed to liberation ending suffering; craving's elimination severs the link tied to the Conditions Arising self-suffering history. Recognized is Nirvana's potential (the 'signlessness' or 'emptiness'), the Unconditioned and Unfabricated. No easy task, only personally engaged wisdom can end the self-promoted madness.

Awareness as an Emptiness Deliverance

With craving ceasing and self-promoted intentions halted, the body/mind fabricated conceit storyline and restlessness residue for the Five Groups of Self-Attached Identification ends. Karmic conclusions and suffering consequences stopped, the Emptiness Deliverance is known.

Discernment as an Emptiness Deliverance

Cutting off the self-directed craved after delight and pleasure pursuit is necessary to ending suffering. The Third Noble Truth insight as an Emptiness Deliverance is discerned.

Wisdom as Emptiness Deliverance

A personally penetrated wisdom discerns the Third Noble Truth Emptiness Deliverance undercutting craving's power for self-promoted suffering.

The Fourth Noble Truth is the Middle Way Guidance to be Followed to Wisdom-Liberation Ending Suffering

“The Noble Truth of the Path Leading to the Cessation of Suffering is this: It is the Noble Eightfold Path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.” SN 56.11

The Fourth Noble Truth culminates in Wisdom-Liberating Deliverance—uprooting the mistaken self-reference ending suffering. The prescribed course of treatment for dealing with the self actor malady is the Middle Way Noble Eightfold Path (insight-wisdom as Wise Understanding and Wise Intention; conduct-virtue as Wise Speech, Wise Action and Wise Livelihood; and concentration-meditation as Wise Effort, Wise Awareness and Wise Concentration).

Awareness as an Unshakeable Deliverance

The breakthrough to Nirvana ending the craving after for the Five Groups of Self-Attached Identification is known through fulfilling the Middle Way Noble Eightfold Path, and is an Unshakeable Deliverance.

Discernment as an Unshakeable Deliverance

Craving's compelling urgency eliminated through the Middle Way Path fulfillment as a Noble Truth wisdom-liberating recognition—the release from self-obsessed corruptions or taints cutoff (the drive for desire and existence, driven by self-referenced misunderstanding or ignorance) is an Unshakeable Deliverance.

Wisdom as an Unshakeable Deliverance

The Fourth Noble Truth is penetrated through the Middle Way Noble Eightfold Path fulfillment: conduct-virtue (controlling acted on transgressing habits), meditation-concentration (controlling actively arisen habits), and insight-wisdom (eradicating dormant habits), cutting off self-related greed, hatred and confusion ending self-delusion. The Five Groups of Self-Attached Identification illusion lifted, Nirvana as Unconditioned (the extinguishing of self-referenced fabricating conceit and self-promoted becoming) is an Unshakeable Deliverance.

“‘This is the Noble Truth of the Path leading to the cessation of suffering’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This Path leading to the cessation of suffering, as a noble truth, should be developed’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before. ‘This Path leading to the cessation of suffering, as a noble truth has been developed’: such was the vision, the knowledge, the wisdom, the science, the light that arose in me concerning things not heard before.”
SN 56.11

The Middle Way Noble Eightfold Path Leading to Final Stream Entry Passage and Wisdom-Liberating Deliverance Ending Suffering

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness, Wise Concentration...I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... body/mind... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers and female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, widespread, proclaimed among celestial and human beings." SN 12.65

Traditionally the Middle Way Noble Eightfold Path is referred to as turning a wheel, as the Buddha put into motion the Four Noble Truths profound significance with the eight Middle Way Path factors as spokes framed by the Truths. As a practical metaphor and analogy, it may also be useful to see the Middle Way as a pyramid with the eight factors as building blocks towering to a liberating wisdom experience. With Wise Understanding of the Four Noble Truths establishing the base of the pyramid, conduct-virtue and meditation-concentration follow to build upwards to a penetrating realization—Wisdom-Liberating Deliverance ending suffering (eradicating the misunderstanding and ignorance surrounding a self-referenced identification). As a pyramid, all three Middle Way building block sections support one another to do away with self-delusion.

The Noble Eightfold Path has two levels of experience and understanding: the Preliminary Path (the mundane) and Wisdom-Liberating Deliverance (Super Mundane). The Preliminary Path follows at first the Middle Way as a basic moral compass directed to 'good' or beneficial karma while Wisdom-Liberating Deliverance joins Stream Entry passage to end all self-promoted

suffering variants. The Preliminary application is steps everyone must take to realizing the liberating scope of the Four Noble Truths vision and insight.

The Middle Way Twofold Wise Understanding

“When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering [the Four Noble Truths], in that way he is one of right view [understanding]...” MN 9

Wise Understanding

Wise Understanding puts into place the wisdom foundation that supports and builds as personal recognition to the ultimate wisdom breakthrough, bringing self-referenced identification to an end. Not understanding or truly recognizing life and reality, one is captive to a body/mind self-referenced delusion playing out to repeated suffering consequences.

Through a settled and centered Middle Way appreciation, connect with the breath and note how self-expectations and craving’s subconscious urgings as a self actor are an unsettling, anxious pursuit. Separating from self extremes, follow the shift away from self-upheaval. The body relaxes and the mind settles to a proper awareness. Acknowledge the toll self-conflicted stress makes of one’s life and the subconscious monologue directed to fulfilling a self-notion.

Now wisely directed, connect with the Middle Way Wise Understanding to penetrate the self-illusion and attachment for a body/mind self-obsession (long standing habits flash and come to mind; craving after as delight and pleasure seeks to fulfill a self-notion).

Wise Intention

“And what is right intention? Being resolved on renunciation [from desire], on freedom from ill will, on harmlessness...” SN 45.8

Wise Intention builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

Tainted by an off base self-referenced identification, Wise Intention exposes the ongoing craved after undercurrent mental dialogue to fulfill a self-notion. It is here at this deeper dormant level that karma as intention forms directing one to think, speak and act from a self-fixated directive.

Wise Intention as an insightful recognition begins to transform subconscious self-scheming: renunciation for greed or desire (controlling sense contacted media engagement); goodwill curbing ill will; and compassion transforming harmfulness.

A volcano-like analogy helps understand how motives erupt as dormant, active and transgressing habits.

Dormant—The subconscious self-relationship is made clear as habit potentials persist as latent or deep-seated and can erupt at anytime to wreck havoc on one’s life. Through a Middle Way appreciation not tied to self extremes, the self-charade is discerned and how craving after to fulfill a self-notion links past, present and future self-promotion.

Active—Habits come to mind as impulsively charged choices and potentials. Renunciation and restraint are applied as a safe guard to think, speak and act responsibly.

Transgressing—Here unwitting self-intentions go on to be actively expressed, having far reaching suffering consequences.

Note how intentions flash as a fabricated conceit self-storyline along with worry and defense of a self-illusion. Craving venting as self-promotion, one’s whole person is under physical and mental anxiety to fulfill a mistaken body/mind self-identification.

The Intention of Renunciation (curtailing desire)

Renunciation is control over the six sense media (eyes/sight, ears/sound, nose/smell, tongue/taste and skin/tactile) and engaged sense impressions, misconstrued and defined as a self-related experience.

Self-intentions flash and whisper softly, seeking an outlet of expression. Desire as dizzying, the breath is labored, blood pressure rises and adrenaline increases. Settle to a relaxed awareness. Note as relief from desire weakens and disperses not directed towards a self-attached identification.

Acknowledge the dormant, active and transgressing subconscious desirous flow of intentions to fulfill a body/mind self-notion. Settling through a Middle Way proper awareness not tied to self extremes, patience is engaged to then go on and have control over intentions, thoughts and actions. The run away self-obsession curbed, craving after as a delight and pleasure to fulfill a self-notion is mindfully controlled.

The Intention of Goodwill (not having ill will)

Respect for others as well as all life in general (and this includes for oneself), Wise Intention as goodwill, kindness, acceptance, concern and patience is engaged rather than a conflicted, self-divisive ill will.

Relax to release ill will's affect and turn to follow the Middle Way guidance for good will. Stress dispersing, open to patience, and acceptance. Through a Wise Intention the subconscious mental dialogue is recognized and positively channeled.

The Intention of Compassion (not harming)

A impulse self-righteous impulsive aggression, note how ill will subconsciously arises from self-identified attachment. Gently allow the habitual buildup to disperse as well as the anger and indignation to flow out and away. Engaged through Wise Intention and the Middle Way proper awareness not tied to self extremes, feel the emergence of patience softening to compassion. Through Wise Intention control is taken for subconscious impulses and positively directed as beneficial thoughts, speech and actions. Through a Middle Way appreciation, Wise Intention is channeled through a kind-hearted approach rather than one that is harming.

The Middle Way Threefold Wise Action

“Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from idle chatter: this is called Right Speech.” SN 45.8

Wise Speech builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

Normally a self-directed communication, through Wise Speech begins the common areas of conduct and action to be intensely scrutinized through a Middle Way appreciation as virtuous and ethically responsible behavior rather than conflicted and generating a self-suffering fallout.

A distinct line that can be easily crossed and transgressed, careless speech upholds and supports a self-narrative while Wise Speech is responsible, having the deeper realization to not promote or engage in a self-conflicted history. Reflecting how actions are first expressed as Wise Intention, Wise Speech follows the Middle Way Path and avoids a self-centered downfall.

The Five Qualities of Wise Speech

“A statement endowed with five factors is well-spoken, not ill-spoken. It is blameless and unfaulted by knowledgeable people. Which five?...It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will.” AN 5.198

Wise Speech is centered around the five qualities of truthfulness, timing, caring, as being beneficial, and as goodwill.

Truthful Speech—When not truthful one harms oneself as well as other and is viewed as being untrustworthy. Someone who is untruthful can never understand the Four Noble Truths or the Middle Way Path. The subconscious penetrated, a Middle Way reflected forethought not to promote false speech is followed.

Timely Speech—Not just blurting out the first thought or making snide, off-the-cuff remarks, but speech that is well thought out, reflective and considers one's surroundings, the moment as well as others. Being a good listener is also a valuable quality relating to Wise Speech. A maturing intuition, the intention not to engage or promote suffering speech is expressed.

Caring Speech—Measured and also considerate of others, Wise Speech is a genuine concern as direct, sensitive, generous and complimentary. A presently aware forethought, suffering language is not communicated.

Beneficial Speech—Positive and wholesome as well as accurate, constructive and healing, patience and forethought stand out. One is considerate and relates to people through fellowship and goodwill. As the self-focus relents, speech as open, positive and settling in nature is followed.

Goodwill in Speech—Removed from a self-absorbed personal agenda, Wise Speech is soothing, caring and has the intention of words spoken compassionately and as friendship. No longer seeing others as a threat or the enemy, patience as well as goodwill come to the forefront. A Middle Way appreciation, the motivation for harsh speech is restrained and the self actor isn't engaged.

Wise Action

“...One discerns wrong action as wrong action, and Wise action as Wise action. And what is wrong action? Not killing, taking what is not given, irresponsible sex or drug use. This is wrong action...” MN 117

Wise Action builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

The subconscious habitual connection revealed, karma as the thought before the thought or action, one's actions are willed intentions and expressions. Unfortunately, the self actor is careless, impulsive, and indulgent. Having forethought, Wise Action is controlled and responsible rather than directed as a craving to fulfill a mistaken body/mind self-notion.

The Five Wise Actions are engaged: not harming one is compassionate; not lying one is honest; not stealing one is generous; sexually responsible one is compassionate; not indulging in recreational drugs or consuming alcohol, one is sober and responsible. Wise Action is recognized as whether the thought, speech or intended action leads to one's own suffering or that of another person. If there is no intended harm, then the action may be engaged, expressed and communicated.

Through a Middle Way proper awareness not tied to self extremes, recognize the urgency as a subconscious self-monologue directed to suffering repercussions. A self-obsessed attitude softens and gives way to Wise Action.

Wise Livelihood

“And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.” SN 45.8

Wise Livelihood builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

Wise Livelihood is the ethical resolve and application made to follow the Middle Way Path to deliverance ending self-referenced suffering. Applied as discipline, meditation, understanding and insight, livelihood as a strict no nonsense renunciation wisely focused and engaged, prevents self-directed habits from escalating to craving after to fulfill a self-agenda. One is either engaged in the Middle Way liberating quest or is overtaken by corrupt self-intentions to go on and engage in suffering preoccupations. Renunciation and restraint to live humbly without luxury through the basic needs of food, clothing, shelter and medicine is required. Ever vigilant and heedful, a Middle Way insight discerns what self-promoting livelihood.

Wall Street greed; insurance scams; corrupt union leaders; self-serving politicians; officials who obstruct; underhanded lobbyist; arms dealers; less than honest lawyers; toxic waste brought on by unscrupulous companies; price gouging; liquor and drug sales; high pressure salesmanship; businesses that take advantage of people down on their luck; drug trafficking and fictitious dispensaries; meat packing companies slaughtering tens of thousands of animals along with those farms raising the animals; human trafficking as well as prostitution and many more examples—all are self-serving and ignoble livelihoods.

School teachers, for example, nurses, doctors, environmentally related occupations, refuse workers and recycling centers, secretaries, volunteers, charitable and non-profit organizations, fire departments, organic farming, accountable government officials, pro-bono work and the like are all worthwhile, beneficial occupations and livelihoods.

Directed as a Middle Way appreciation not tied to self extremes, follow the intelligence and personal satisfaction grounded in Wise Livelihood. Wisely reflecting, intentions are directed through honest livelihood—from self-involved to controlled, from careless to insightful and wise. The higher goal is to end self-promoted suffering.

The Middle Way Threefold Wise Concentration

“There is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now. There is the development of concentration that...leads to the attainment of knowledge and vision. There is the development of concentration that...leads to mindfulness and alertness. There is the development of concentration that, when developed and pursued, leads to the ending of the effluents [the flow and outpouring of self-referenced desire, existence and misunderstanding].” AN 4.41

The Middle Way Wise Concentration areas of Wise Effort, Wise Awareness, and Wise Concentration (meditation) are directed to uniting attention and discernment to a focus not absorbed as a body/mind self-identification, but rather as a wisdom-recognition released from a false self-reference as well as the craving after to fulfill a self-notion.

Wise Effort

“[a person] generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his

mind, and strives. He generates desire for the abandoning of arisen evil; unwholesome states...he generates desire for the arising of unarising wholesome states...He generates desire for the continuation of arisen wholesome states, for their nondecline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.” SN 45.8

Wise Effort builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

Wise Intention and Wise Effort are closely related and overlap as experiences. Wise Intention initially directs the mind while Wise Effort applies the necessary energy to transform and be released from self-referenced obsession. For example, intention is telling one to walk while effort actively engages in the energy to walk or perform the action. Wise Effort is fourfold: the effort to abandon detrimental mental states; the effort to prevent detrimental mental states; the effort to arouse beneficial mental states; and the effort to maintain beneficial mental states. Through Wise Intention the festering self-dilemma is first addressed and through Wise Effort goes on to apply the energy as wisdom to actually halt self-promoted actions, fulfilling the intention of renunciation, goodwill and compassion. It is here in the critical present moment through Wise Effort that the Middle Way proper awareness is actively engaged to turn away from self-compelling impulses. Insight flourishes as wisdom to stop craving from charging ahead to fulfill a self-notion and the fall out to suffering consequences is nullified.

Five Techniques for Assisting with Wise Effort

“Now when a [person]... attending to another theme... scrutinizing the drawbacks of those thoughts... paying no mind and paying no attention to those thoughts... attending to the relaxing of thought-fabrication with regard to those thoughts... beating down, constraining and crushing his mind with his awareness... steadies his mind right within, settles it, unifies it, and concentrates it: He is then called a [person] with mastery over the ways of thought sequences.” MN 20.

Five techniques are used to dealing with difficult and nagging habitual issues: identify, replace, turn away from, observe and expel.

Identify: Recognizing self-identification neutralizes the unwholesome thought and returns one to a present-minded Middle Way reflection. Realized is the danger and downfall of careless thoughts and behavior inspired by self-

directed craving to then change one's attitude and direction away from self-fabricated delusion and not engage in suffering actions.

Replace: Aware that concentration has lapsed, refocus to connect through a clear-minded, present awareness. Feel where there is self-resistance and allow the conflicted energy disperses and is released. Following a Middle Way appreciation not tied to self extremes, one doesn't struggle with the situation but channels insight.

Turning away from: Direct the mind away from stressful, detrimental thoughts to reconnect with tranquil, wholesome mental states. Acknowledge the burdensome and affecting distraction to then follow a Middle Way appreciation, allowing the unwholesome thoughts to disperse. Recognize and understand how a self-centered focus is suffering directed. Craving after as a delight and pleasure in order to fulfill a self-notion is the culprit, leading to varying degrees of self-afflicted sorrow, lamentation, pain, grief and despair.

Observing: Aware of the Conditions Arising history, discern how pressures, influences, and actions contribute to form mental upheaval. Acknowledge the self-centered obsession as a body/mind identification justifying a self-related plan of action. Through personally engaged insight, follow the causes and effects pattern.

Practical and relevant, the Five Remembrances are also a key recognition—sickness, aging, death, inevitable change and responsibility for one's actions.

Expelling: As a last resort, the burdensome and unwholesome thought is forcefully ejected from the mind. By calling strict attention to desire, ill will or harming, identify the detrimental self-impression to discard it. Acknowledge the relief from the burdened self-reference.

The Wise Effort Abandoning Detrimental Mental States

“He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.” SN 45.8

Self-attachment is like holding on to a red-hot iron bar—a suffering. Careless detrimental habits are stopped and abandoned from infiltrating thoughts, speech and actions. The self actor delusion is the culprit.

Wise Intention first recognizes subconscious habitual impulses as flashing impressions and a chattering Monkey Mind monologue. Note the urgency

tied to a self-referenced body/mind identification compelling one to act and react. Through a Middle Way proper awareness not tied to self extremes, release and abandon the unwholesome self-directed intention. Note the relief as self-absorbed stress disperses and the return to a clarifying, wise attention.

The Wise Effort Preventing Detrimental Mental States

“There is the case where a [person] generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.” SN 45.8

While on a basic level one may be settled and calm, yet the subconscious mind persists absorbed in an active and restless plotting and scheming self-pursuit. Note the underlying conceit as restlessness and anxious stress related to a self-agenda. Actively engaged in preventing unwholesome mental states, exert the Wise Effort to abandon detrimental thoughts, careless speech and harmful actions.

Craving's urgency is prevented from engaging and leading to a desirous, hateful or confused suffering downfall. Follow how self-fabricating conceit is subdued and the self actor masquerade is dropped not climaxing as suffering.

The Wise Effort Promoting Beneficial Mental States

“He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.” SN 45.8

The Wise Effort to cultivate beneficial mental states, the subconscious is engaged and intentions transformed. Flashing images and an inner monologue, note the self-attached identification leading to the craved after urgency to fulfill a self-notion. Following a Middle Way appreciation not tied to self extremes, craving is stopped from carrying over to suffering consequences. Acknowledge the relief and well being through beneficial mental states as self-referenced suffering isn't engaged.

The Wise Effort Maintaining Beneficial Mental States

“He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This is called Wise Effort.” SN 45.8

Linked through Wise Intention, Wise Effort is applied to actively maintain beneficial mental states. Six qualities assist in generating the beneficial effort.

Maintaining: Doing away with negative and counter productive self-seeking expression, beneficial mental states are consciously cultivated as both a preventative and continuing insight recognition.

Non-confusion: As a Middle Way proper awareness not tied to self extremes, recognized is how craving as delight and pleasure carries over to continued suffering. A clarified recognition of life and reality, a wisdom that isn't self-directed is cultivated.

Increase: Responsible actions and a maturing discernment for the Middle Way Path and insights are followed. Wise Intention (renunciation, goodwill and compassion) and Wise Effort join as a personal clarification abandoning self-promoted directives.

Plentitude: The full scope and understanding of the Middle Way Path and the Four Noble Truths' insight penetrates craving's end not fixed to a self-notion.

Development: Effort is cultivated and continued as a wisdom-recognition penetrating the self-deluded burden to non-self insight as well as for the Conditions Arising engaged suffering history.

Culmination: Liberated from self-inference (the drive for desire and existence, driven by misunderstanding life and reality as self in nature), the rounds of suffering are ended—Nirvana as Unconditioned is penetrated (without self-reference or self-promotion).

Wise Awareness

“...remain focused on the body in and of itself, but do not think any thoughts connected with the body. Remain focused on feelings in and of themselves, but do not think any thoughts connected with feelings. Remain focused on the mind in and of itself, but do not think any thoughts connected with mind. Remain focused on mental qualities in and of themselves, but do not think any thoughts connected with mental qualities.’ With the stilling of directed thoughts and evaluations, he enters [Wise Concentration]...” MN 125

Wise Awareness builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom ending self-promoted suffering.

Wise Awareness is a clear-minded recognition and insight properly discerning life and reality—as so many action instances and not self. What had seemed ordinary and taken for granted, Wise Awareness discerns impermanence, the craving after to fulfill a self-notion as well as the non-self recognition, a diversity of conditioned actions experienced and reflected through the body, feelings, mind and life-actions or phenomena.

The Middle Way appreciation isn’t tied to self extremes or a deluded self-view:

- self in relationship to what is around one;
- self in relationship to a specific location, event, place or time;
- or self as apart from or separate in relationship to life-action phenomena in general (but rather reflecting the many giving the illusion of the ‘one’).

Rightly discerned is life as impermanent, dissatisfying and never to be entirely fulfilled, and of non-self diverse nature; not confusing the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure. Penetrated is the mistaken body/mind self-reference leading to suffering.

Wise Awareness for the Body

Not to be identified with, delighted in or pursued as a past, present or future self-association, one isn’t measured or defined by the body—the body as not I, mine or self. With the recognition that the body exists to the extent necessary for awareness and knowledge, connect with the Middle Way appreciation to not cling to anything material. The body is experienced as a short-lived material flux, supporting a stream of conscious related

experiences. Wise Awareness isn't an exercise in logic, but an actively engaged wisdom released from self-reference.

Wise Awareness for Feelings

Not to be identified with, delighted in or pursued as a past, present or future self-association, one isn't measured or defined by feelings (pleasant, painful or neutral)—feelings are not I, mine, or self. With the recognition that feelings exists to the extent necessary for awareness and knowledge, connect with the Middle Way appreciation to not cling to sense-contacted media impressions. Feelings are experienced as short-lived sense contacted sensations, supporting a stream of conscious related experiences. Wise Awareness isn't an exercise in logic, but an actively engaged wisdom released from self-reference.

Wise Awareness for the Mind

Not to be identified with, delighted in or pursued as a past, present or future self-association, one isn't measured or defined by the mind or mental reactions—the mind as not I, mine or self. With the recognition that the mind exists to the extent necessary for awareness and knowledge, connect with the Middle Way appreciation to not cling to mental impressions. The mind is experienced as short-lived mental reactions and impressions, supporting a stream of conscious related experiences. Wise Awareness isn't an exercise in logic, but an actively engaged wisdom released from self-reference.

Wise Awareness for Life-Actions (phenomena)

Not to be identified with, delighted in or pursued as a past, present or future self-association, one isn't measured or defined by life-actions or phenomena in general—life-actions as not I, mine or self. With the recognition that life-actions exist to the extent necessary for awareness and knowledge, connect with the Middle Way appreciation to not cling to any phenomenon. Phenomena is experienced as short-lived action instances, supporting a stream of conscious related experiences. Wise Awareness isn't an exercise in logic, but an actively engaged wisdom released from self-reference.

Wise Concentration

“One with both Jhana [Fine-Material higher concentrated absorptions] and discernment: he’s on the verge of Nirvana [ending suffering].” DH 372

Wise Concentration builds on the Wise Understanding foundation and Middle Way guidance directed as wisdom end self-promoted suffering.

Wise Concentration unites to assimilate the entire offering of the Middle Way Path conduct-virtue and meditation-concentration to penetrate the full scope of the Four Noble Truths wisdom-recognition and liberating potential—the body/mind self-identification is dissatisfying and a suffering; craving after a body/mind self-identification carries over to suffering consequences; eliminating the craving after to fulfill a body/mind self-notion is the end of suffering (realizing Nirvana); and the Middle Way Path guidance is fulfilled as wisdom-liberation from a mistaken body/mind self-reference ending suffering.

A useful meditation technique to help break with the present Sense Realm body/mind attachment is the Fine-Material Realm Higher Meditation absorptions or Jhanas (Seclusion Absorption, Concentration Absorption, Equanimity Absorption and Detachment Absorption).

The Seclusion Absorption

Separating from the over the top Sense Realm gratification and indulgence side show, begin to slowly open to the Seclusion Absorption. Slowly detach from the overwhelming sensory burden of eyes/sight/forms, ears/hearing/sounds, nose/scent/olfactory, tongue/taste/flavors and skin/sensations/tactile as well as mind/thoughts/consciousness. With the Sense Realm’s sensual charge diminished, discern the weakening and absence of self-directed attachments, habits and how the subconscious functions to fabricate a conceit self-storyline related to a body/mind self-identification, then engaged as a craved after urgency arising to fulfill, pursue and uphold a self-notion.

The Concentration Absorption

Seclusion gives way to the Concentration Absorption. Note as the discursive monologue of craved after urgency to fulfill a body/mind self-notion dissipates. A settled awareness, subconscious prattle stops and a ‘Noble Silence’ is experienced. Not narrowing to a self-referenced stressed focus, note the separation and detachment from the coarser Sense Realm to a released, undisturbed and clear-minded concentration.

The Equanimity Absorption

A tranquility coming from renunciation and restraint from sense engagement, the body/mind self-identification is weakened as well as craving after to fulfill a self-notion temporarily suppressed, the Equanimity Absorption is known. Acknowledge the serene and joyful experience not engaged as a self-directive to suffer. Experience the Equanimity Absorption as release from the self-referenced identity view.

The Detachment Absorption

A neither-pain-nor-pleasure experience not associated through a body/mind Sense Realm self-reference, tranquility is experienced as an unburdened freedom from the craved after urgency to fulfill a self-notion. Note how awareness is marked as relief from exaggerated role playing as well as the craved after pursuit not forming. Feel the absence and relief as a weightlessness and emptiness to a one-pointed clarity not narrowing to a self-focus.

The Fine-Material Higher Absorptions serve as an example for something other than sense-contacted experiences, attachments and habitual reactions tied to a body/mind Sense Realm self-identification. The Noble Truth non-self emptiness insight stands out as well as not engaging in the Conditions Arising history to a suffering outcome.

The Seven Enlightenment Aids

“What are the qualities that, when developed and pursued, lead to the culmination of clear knowing and release [from suffering]...The seven factors for Awakening.” SN 46.6

The Middle Way tranquility and insight come together as a wisdom-recognition through the Seven Enlightenment Aids to penetrate the wrongly-held, self-referenced suffering saga: the Awareness Aid, Investigation Aid, Energy Aid, Rapture Aid, Tranquility Aid, Concentration Aid and Equanimity Aid. The Enlightenment Aids have a dual function of ‘actively’ directing as well as ‘settling’ the mind to a focused discernment to distinguish the subtle craving, restlessness, and conceit tied to a misplaced, self-referenced attachment.

The Awareness Enlightenment Aid

“...Develops Awareness as a factor for Awakening accompanied by mindfulness of in-and-out breathing—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54.2

Middle Way proper awareness not tied to self extremes for the standout areas of body, feelings, mind and life-actions, discerned is the Noble Truths non-self vision and insight (the many in the ‘one’ as well as understanding the Conditions Arising diverse causes and effects action history recognition). The body/mind connection for the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention) as a misconstrued self-reference isn’t assumed and craving’s urgency to fulfill and uphold a self-notion is cut off.

The Investigation Enlightenment Aid

“He develops Investigation of qualities as a factor for Awakening...—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54.2

The Investigation Aid reflection discerns the ebb and flow of sequential moments arising and fading as a non-self empty nature rather than self-defined. The Five Groups of Self-Attached Identification are recognized as a manifestation of craved after intentions and an off base misunderstanding or ignorance tied to a false self-reference.

The body is regarded for its many subtle as well as broader association of elements, organs, muscles, tissues and nerves as a diversity of Conditions Arising; feelings are pleasant, painful, or neutral sense-engaged episodes as a diversity of Conditions Arising; mind as habitual attachments along with flashing impressions as a diversity of Conditions Arising; life-actions as phenomena arising and passing action instances as a diversity of Conditions Arising—all without self or individual source. Recognized is the craved after urgency compelling one to fulfill a self-notion, leading to a suffering fallout.

The Energy Enlightenment Aid

“He develops Energy as a factor for Awakening...—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54.2

Through a clear-minded Middle Way appreciation not tied to self extremes, the appropriate energy is aroused, engaged and directed to subdue and cutoff self-promoted intentions (renunciation, harming and ill will) engaged through thoughts, speech and actions. Distinguished are how subconscious

motives arise to crave after a self-notion and carry over to amplify problems and suffering. Preventing undermining suffering-directed intentions while promoting wisely engaged, craving-free actions to not spill over to suffering, the Energy Enlightenment aid as a personally directed insight actively transforms compromising intentions.

The Rapture Enlightenment Aid

“He develops Rapture as a factor for Awakening—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54.2

A comfort, joy and happiness not related to self-obsessed attachments, the Rapture Enlightenment Aid reflects a Middle Way settled tranquility and insight not tied to self extremes. Following the shift away from and relief known, self-engagement is released through seclusion, dispassion and cessation to a joyful personal recognition not tied to a self-referenced burdened. The Middle Way Path breaks with the self-promoted runaround. Wisely engaged and intuitive, craving’s cessation not leading to suffering is a pleasant relief.

The Tranquility Enlightenment Aid

“He develops Tranquility as a factor for Awakening—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54.2

A relieved recognition, the discursive conceit fabricating monologue, persisting habit energies as well as craved after intentions silenced, there is a shift from the initial ease of rapture to the deeper settled tranquility and detachment not engaged as a self-promoted actor. A Middle Way clear-minded recognition stands out—the pleasant abiding released from the Five Groups of Self-Attached Identified burden. Recognize the healing and peace of mind from doing away with the self-fabricated conceit storyline and the associated restlessness connected to a mistaken self-reference.

The Concentration Enlightenment Aid

“He develops Concentration as a factor for Awakening—dependent on seclusion...dispassion...cessation, resulting in letting go.” SN 54, 2

Settled through a Middle Way appreciation not tied to self extremes, the Concentration Aid unifies intelligence as a clear-minded recognition to the Unshakeable Deliverance of Mind. Unburdened from a self-defined gravity (the drive for desire and existence, driven by a self-referenced misunderstanding or ignorance), the Concentration Aid penetrates to a liberating wisdom not corrupted by self-identification as suffering’s end is known. Nirvana (the Unconditioned and Unfabricated) is realized.

The Equanimity Enlightenment Aid

“He develops Equanimity as a factor for Awakening—dependent on seclusion... dispassion... cessation, resulting in letting go.” SN 54, 2

The Equanimity Aid abides in the tranquility and insight of having fulfilled the Middle Way Path guidance through virtuous conduct, meditative concentration and wisdom penetration. A personally engaged wisdom released from the self-hoax identification and self-narrative, there is nothing to prove, pursue, gain, sustain or a self to fulfill or uphold—one is equanimous and suffering-free.

With the Four Noble Truths vision and insight as foundation and following the Middle Way Path guidance, the four stages of Stream Entry passage to final Wisdom-Liberating Deliverance are to be surmounted.



“Suffering, as a noble truth, is this: Birth is suffering, aging is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering; association with the loathed is suffering, dissociation from the loved is suffering, not to get what one wants is suffering — in short, suffering is the five categories of clinging objects.

“The origin of suffering, as a noble truth, is this: It is the craving that produces renewal of being accompanied by enjoyment and lust, and enjoying this and that; in other words, craving for sensual desires, craving for being, craving for non-being.

“Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving.

“The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration.

“‘Suffering, as a noble truth, is this.’ Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. ‘This suffering, as a noble truth, can be diagnosed.’ Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. ‘This suffering, as a noble truth, has been diagnosed.’ Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before.

“‘The origin of suffering, as a noble truth, is this.’ Such was the vision... ‘This origin of suffering, as a noble truth, can be abandoned.’ Such was the vision... ‘This origin of suffering, as a noble truth, has been abandoned.’ Such was the vision... in regard to ideas not heard by me before.

“‘Cessation of suffering, as a noble truth, is this.’ Such was the vision... ‘This cessation of suffering, as a noble truth, can be verified.’ Such was the vision... ‘This cessation of suffering, as a noble truth, has been verified.’ Such was the vision... in regard to ideas not heard by me before.

“‘The way leading to cessation of suffering, as a noble truth, is this.’ Such was the vision... ‘This way leading to cessation of suffering, as a noble truth, can be developed.’ Such was the vision... ‘This way leading to the cessation of

suffering, as a noble truth, has been developed.' Such was the vision... in regard to ideas not heard by me before.

"As long as my knowing and seeing how things are, was not quite purified in these twelve aspects, in these three phases of each of the four noble truths, I did not claim in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, with its princes and men to have discovered the full Awakening that is supreme. But as soon as my knowing and seeing how things are, was quite purified in these twelve aspects, in these three phases of each of the four noble truths, then I claimed in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, its princes and men to have discovered the full Awakening that is supreme. Knowing and seeing arose in me thus: 'My heart's deliverance is unassailable. This is the last birth. Now there is no renewal of being.'" SN 56.11

*Those who don't discern stress,
its cause,
and where it totally stops,
without trace,
who don't know the path,
the way to the stilling of stress:
lowly
in their awareness-release
and discernment-release,
incapable
of making an end,
they're headed
to birth and aging.*

*But those who discern stress,
its cause,
and where it totally stops,
without trace,
who discern the path,
the way to the stilling of stress:
consummate
in their awareness-release
and discernment-release,
capable
of making an end,*

*they are not headed
to birth and aging.” IT 103*

“And this is the noble truth of the way of practice leading to the cessation of dukkha [suffering]: precisely this Noble Eightfold Path: Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness, Wise Concentration.” SN 56.11

“The noble eightfold path is included under the three aggregates. Wise Speech, Wise Action and Wise Livelihood come under the aggregate of virtue. Wise Effort, Wise Awareness and Wise Concentration come under the aggregate of concentration. Wise Understanding and Wise Intention come under the aggregate of wisdom.” MN 44

“In any doctrine and discipline where the noble eightfold path is not found, no contemplative of the first... second... third... fourth order [Stream Enterer, Once Returner, Non-Returner and Arahant] is found. But in any doctrine and discipline where the noble eightfold path is found, contemplatives of the first... second... third... fourth order are found. The noble eightfold path is found in this doctrine and discipline, and right here there are contemplatives of the first... second... third... fourth order. Other teachings are empty of knowledgeable contemplatives. And if the monks dwell rightly, this world will not be empty of Accomplished Ones.” DN 16

“Ignorance is the leader in the attainment of unskillful qualities, followed by lack of conscience and lack of concern. In an unknowledgeable person, immersed in ignorance, wrong view arises. In one of wrong view, wrong resolve arises. In one of wrong resolve, wrong speech... In one of wrong speech, wrong action... In one of wrong action, wrong livelihood... In one of wrong livelihood, wrong effort... In one of wrong effort, wrong mindfulness... In one of wrong mindfulness, wrong concentration arises.

“Clear knowing is the leader in the attainment of skillful qualities, followed by conscience and concern. In a knowledgeable person, immersed in clear knowing, right view arises. In one of right view, right resolve arises. In one of right resolve, right speech... In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration arises.” SN 45.1

“What is the noble eightfold path? Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness, Wise Concentration.

“And what is Wise Understanding? Knowledge with regard to suffering, knowledge with regard to the origination of suffering, knowledge with regard to the cessation of suffering, knowledge with regard to the way of practice leading to the cessation of suffering: This is called Wise Understanding.

“And what is Wise Intention? Being resolved on renunciation, on freedom from ill will, on non-violence: This is called Wise Intention.

“And what is Wise Speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called Wise Speech.

“And what is Wise Action? Abstaining from taking life, from stealing, and from unchastity: This is called Wise Action.

“And what is Wise Livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life

going with Wise Livelihood. This is called Wise Livelihood.

“And what is Wise Effort? There is the case where a [person] generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen. This is called Wise Effort.

“And what is Wise Mindfulness? There is the case where a monk remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world. This is called Wise Mindfulness.

“And what is Wise Concentration? There is the case where a person — quite secluded from sensuality, secluded from unskillful [mental] qualities — enters and remains in the first jhana: rapture and pleasure born of seclusion, accompanied by directed thoughts and evaluations. With the stilling of

directed thoughts and evaluations, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thoughts and evaluations — internal assurance. With the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.' With the abandoning of pleasure and pain — as with the earlier disappearance of joys and distresses — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called Wise Concentration." SN 45.8

The Buddha: 'The stream, the stream,' it is said. Now what is the stream?"

"Sariputta: Just this noble eightfold path is the stream: Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Mindfulness, Wise Concentration."

The Buddha: "Well said, Sariputta, well said. Just this noble eightfold path is the stream...'Streamwinner, streamwinner,' it is said. Now what is a streamwinner?"

Sariputta: "Whoever is endowed with this noble eightfold path is called a 'streamwinner.'"

The Buddha: "Well said, Sariputta, well said. Whoever is endowed with this noble eightfold path is called a 'streamwinner.'" SN 55.5

"Those who realized the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be exceedingly heedless, they will not take an eighth existence (in the realm of sense spheres)." SN 39

"These seven factors of enlightenment are well expounded by me [the Buddha] and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization (of the four Noble Truths) and to Nirvana. What are the seven?"

"Mindfulness, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

"Investigation of the Dharma, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

“Persevering effort, the factor of enlightenment, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

“Rapture, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

“Tranquility, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

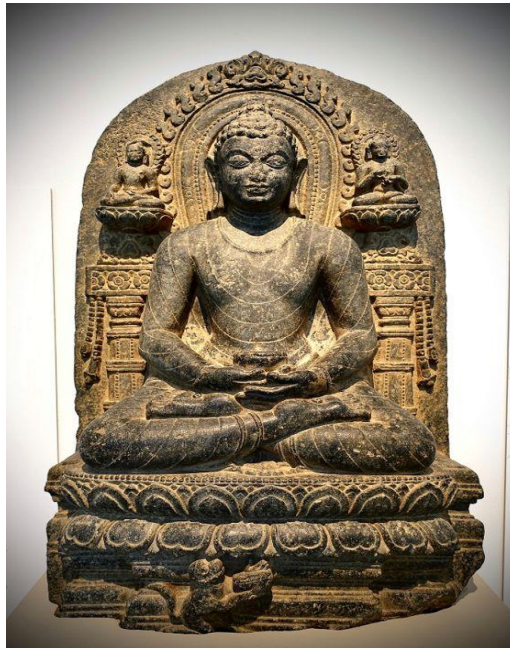
“Concentration, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

“Equanimity, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana.

“These seven factors of enlightenment, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nirvana.” S. v. 79.

Chapter Five

Stream Entry and the Stream Enterer Self-Identity View Path Experience



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Stream Entry and the Stream Enterer Self-Identity View Path Experience

With the Four Noble Truths as grounded insight and the Middle Way Noble Eightfold Path as guidance, the journey through Stream Entry Passage to final Wisdom-Liberating Deliverance and suffering's end begins.

One might wonder, what is it that has taken place up to this point—preparation and education, taking control and transforming deep-seated transgressing habits and impulses, expanding awareness and clarifying concentration, allowing for a proper recognition of life and reality (impermanent, dissatisfying and of a non-self diverse nature). The self actor is a delusion, compromising and plays out as hardship, dissatisfaction and suffering.

Meditation is a tool of personal awareness in line with the Middle Way Path not drawn in by self extremes of gratification and indulgence and hatred and aggression. A settled and wisely-reflected appreciation for the body, feelings, mind and life-action factors is discerned. The Four Noble Truths vision and insight reveals a non-self, diverse purposeful action as Conditions Arising causes and effects. A direct understanding and recognition, realize the transformation one has undergone thus far—from unsettled and desiring to patient and restrained; from quick to react and angry to a calm and good-willed nature; from absent-minded and careless to knowing and wisely engaged.

The Stream Entry

Just as cars keys are handed over straight away to a teenager before learning road regulations and getting some basic street practice behind the wheel, here it is the same with Stream Entry. A basic foundation of meditation, virtue and knowledge are assimilated and applied, improving one's overall behavior along the way with having the recognition for the role that self-deception casts in making life a suffering. The Buddha refers to this as going from an 'uninstructed' person to a knowledgeable and 'noble' and 'instructed' person, now fit and capable to undertake Stream Entry passage to final Wisdom-Liberating Deliverance—uninstructed as in a person who has led a compromised life without insight and is careless, and a 'noble one' as controlled in one's behavior and manners as well as having awareness and understanding as 'instructed.'

Over the course of Stream Entry's path and 'fruit' (insight) four stages, five qualities continually evolve and mature—faith, energy, mindfulness, concentration and wisdom.

Faith—Confidence, trust as well as determination through the Triple Gem of the Buddha's example of compassion and wisdom, having completed the liberating journey to share the way to ending suffering; the Dharma offerings of Four Noble Truth's insights and Middle Way guidance needed to fulfill the liberating quest; and the Sangha of noble disciples both monastic and lay followers bound for liberation as well as those who have gone on to know liberating deliverance.

There is no blind trust or loyalty but confidence in the Buddha for having discovered the Middle Way Path to be affirmed for oneself and the self-masquerade affecting one. The faith of the Stream Enterer specifically takes on the challenges in this present Sense Realm existence.

Effort—Through a Middle Way appreciation not impulsively and careless driven, effort is needed, made and exerted to deal with the Sense Realm self actor attachments. Meditation's role as both a settling and a deepening recognition along with strict moral discipline are followed. Effort as dedication serves one well and is essential to overcoming Sense Realm temptations, domination and clinging.

Mindfulness—Awareness and insight for the true nature of life and reality—impermanent, dissatisfying and of a non-self, diverse action nature (the many give the illusion of the 'one'). A sobering recognition stands out—the Sense Realm is unrewarding and marred by a self-deception perpetuating suffering actions.

Concentration—An undistracted and clear-minded awareness deepens to a focused and insightful personal recognition. The challenges and pitfalls of the world at large are understood as well as penetrating the self actor illusion. Life clarified, the Sense Realm is realized for all its upheaval and potential suffering fall out.

Wisdom—The Four Noble Truths as wisdom-recognition and the Middle Way Path guidance are to be fulfilled, revealing a craved after suffering malady seeking to fulfill a self-notion. A strong tasting medicine, suffering's cure begins with insight and penetrates as Wisdom-Liberating Deliverance. The

flow and outpouring of self-referenced ignorance generating a fabricating conceit storyline, self-delusion is eradicated.

Realizing the self actor downfall and suffering fallout as a Stream Enterer, an empowering awareness stands out along with an uncompromising and blameless conduct for one's every thought, spoken word and action as well as having remorse for one's previous detrimental actions and problematic behavior. Like a youngster outgrowing his or her impulsive ways, the Middle Way Path is a maturing experience to awakening. Nothing less than a wholehearted, responsible conduct and virtue to fulfill Stream Entry Deliverance, the Five Wise Actions or precepts rise to a faultless and incorruptible level. Never to be reborn in a lower rebirth Hell State, animal existence or as a Hungry Ghost, the Stream Enterer is 'fixed in destiny' directed to eventually realize wisdom-liberation and suffering's end.

And yet, many a person immersed in Stream Entry passage proceed gradually over the course of seven lifetimes. Why the delay? Because they are slow to release their attachments and identification as a self actor. As though stirring from a deep sleep, some people wake up easily while others remain clinging a bit longer to their self-delusion. Everything comes down to how long one wants to suffer.

Four Stages and Ten Habit Fetters to Overcome

The Stream Entry passage to final deliverance is a four-staged journey eradicating ten obstructing habit fetters (as in shackled and limited by a self-referenced identification). The first five fetters are more accessible as they relate to overcoming hindrances in the present Sense Realm. The sixth and seventh hindrances overcome attachments for the Fine-Material and Immaterial Realms. Eight through ten are the final ascent penetrated as an Accomplished One doing away with fabricating a self-conceit storyline, restlessness as the leftover charged residue from self-association and, finally, uprooting the corrupting self-referenced ignorance, craving after to fulfill and uphold a self-notion is undercut and suffering ends. Final Stream Entry Wisdom-Liberating Deliverance, Nirvana as Unconditioned and Unfabricated is penetrated (without self-reference or self-promotion).

There is a twofold context for each of the ten Stream Entry reckonings: the Middle Way 'path' experience directing one to the specific challenge and hindrance to be overcome and, second, as a 'fruit' ripening insight-recognition eradicating the particular self-obstruction. The two-sided approach of 'path' and 'fruit' experience is considered as 'eight noble' practitioners: the Stream

Enterer and the one practicing for the realization of the 'fruit' of Stream Enterer; the Once Returner and the one practicing for the realization of the 'fruit' of Once Returner; the Non-Returner and the one practicing for the realization of the 'fruit' of Non-Returner; and the Accomplished One and the one practicing as an Accomplished One to the Unshakeable Deliverance of Mind Wisdom-Liberation end suffering.

- **Stream Enterer**—Directed as discernment, the Stream Enterer eliminates three obstacles: from 'ignorance' to properly understanding the role of self-identity view; doubt and any uncertainty for the Buddha as well as for Dharma insight and Sangha practitioners, having confidence and trust in the guidance presented to fulfill the Noble Journey; and realizing the limitations of rites, rituals or ceremonies. Not to be reborn more than seven more times before final liberation, a Stream Enterer is consummate in conduct-virtue and has the recognition to take control of the underlying self-entangled karma in this present Sense Realm existence. Wise Speech, Wise Action and Wise Livelihood are emphasized. The Middle Way guidance not tied to the extremes for sensual indulgence and gratification or hostility and aggression is followed.
- **Once Returner**—Here greed and hatred are weakened so as not to arise as previously dominant. At this level of insight one returns 'once' more to a Sense Realm rebirth before liberation.
- **Non-Returner**—By completely eliminating greed/desire and hatred/aversion one never again returns to the Sense Realm, but to a higher rebirth and from there is to pass to the liberated Unconditioned Realm, Nirvana. The Non-Returner is consummate in meditation-concentration. Control and mastery over the underlying Sense Realm directed craving is achieved.
- **Accomplished One**—Eliminated is self-associated craving and rebirth for the Fine-Material Realm; eliminated is self-associated craving and rebirth for the Immaterial Realm; self-fabricating conceit variants are eradicated; restlessness or a familiarity-like sympathy as residue associated with self-attachments is done away with; and, finally, the corrupted self-reference ignorance root at the center of suffering is done away with (the drive for desire and existence, driven by self-referenced misunderstanding)—the Unshakeable Deliverance of Mind as Wisdom-Liberation is known. An Accomplished One (Arhat) penetrates the Noble Truths Wisdom-Liberating Deliverance eradicating self-delusion and the Middle Way Path are fulfilled ending suffering. Nirvana the Unconditioned and Unfabricated is known.

Stream Entry passage is followed from the self-conflicted shore to cross over to the liberated Unconditioned shore—Nirvana (extinguishing the craving after to fulfill a self-notion along with eradicating self-referenced ignorance).

Stream Enterer Self-Identity View Path Experience

“And what is the perception of not-self? There is the case where a [person]...reflects thus: 'The eye is not-self, forms are not-self; the ear is not-self, sounds are not-self; the nose is not-self, aromas are not-self; the tongue is not-self, flavors are not-self; the body is not-self, tactile sensations are not-self; the intellect is not-self, ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner and outer sense media. This is called the perception of non-self.” AN 10, 60

“When you see with discernment, all phenomena are non-self—you grow disenchanted with suffering. This is the path to purity.” DH 279

Separating from the distractions, preoccupations and attachments tied to the Sense Realm, the Middle Way Path follows to meet and align with Stream Entry channeled wisdom. Exposing a misguided self actor ordeal and the craving after to fulfill a self-notion, the Middle Way tranquility and insight follows as a clarifying proper awareness to come into focus.

The Four Noble Truths highlight a general dissatisfaction tied to mistaking the body/mind Five Groups of Self-Attached Identification. Insight and wisdom discern the self-deception—body, feelings, perception, mental reactions and conscious attention are impermanent, dissatisfying and of a non-self diverse action nature (the many giving the illusion of the ‘one’).

Stream Enterer Path Recognition for Body Self-Identity View

Body as body and not self, the body is likened to foam; a soft figure which doesn't last and has no true individual characteristic. A shell-like housing or vessel, the body protects and holds together muscles, nerves, blood, organs and a skeleton. Discern the physically charged presence (breath quality, facial muscles, eye strain, clenched jaw as well as chest, abdominal and pelvic pressures). Relax the misconstrued self-identification for the body.

A grounded recognition, the body and materiality reflect Conditions Arising constituents: the Four Dynamic Forces of Extension (solid and material forms); Cohesion (liquid, gas, moisture); Temperature (heat/cold); and Motion (space/air) highlight the physical form. The many in the ‘one,’ conditions, pressures, elements, influences and actions stand out and are realized.

The Body

Seclusion Absorption—Removed from jarring and clumsy Sense Realm sense-media engagement, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Slowly separate from mundane physical identification and settle into a seclusion disengaged from physical stimulation and actions tied to a body-reference and grosser Sense Realm associations. The breath, body and accompanying physical impressions as a self-identity view slowly diminish and craving's urgency to seek out and fulfill physical identification is muted. Through the Seclusion Absorption, acknowledge the separation from Sense Realm identification.

Concentration Absorption—Removed from sense-media engagement, a Fine-Material Concentration Absorption emerges. Recognize how the Concentration Absorption is brought about through the settling of proper conduct and responsible behavior (the reactive Monkey Mind subdued and a Noble Silence is known). A deepened and clarifying tranquility removed from overt self-referenced physical identification stands out. Corporal demands and identification not intruding, the Fine-Material Concentration releases self-identified physical attachments for the Sense Realm.

Equanimity Absorption—Tranquility coming from renunciation, restraint and the release from physically contacted Sense Realm engagement, the Equanimity Absorption stands out. Not actively engaged in a body self-identity view, the Equanimity Absorption is a refined non-self emptiness relief from self-identification. A settled serenity not compelled to indulge and fulfill physical identification, note the release from the self-referenced body focus.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from physical identification and Sense Realm interaction. Unrestricted and not taken in by a body self-reference, the Detachment Absorption is experienced as a serene abiding without physical entanglements.

Not inclined to painful or pleasurable extremes, note the absence of craving after to fulfill a self-identity view tied to the Sense Realm. Feel the relief as a detached and weightless unburdening; a penetrating awareness, undisturbed and not complicated by an overt self-reference.

A Stream Enterer Middle Way directed appreciation, the Noble Truths non-self insight is discerned as well as the role of Conditions Arising diverse action sequences—the body as impermanent, dissatisfying and non-self.

Stream Enter Path Recognition for Feelings Self-Identity View

“Remain focused on feelings in and of themselves, but do not think any thoughts connected with feelings.” MN 125

Feelings as feelings and not self, feelings are likened to bubbles that arise then disappear, reflecting life's impermanence and having no true individual characteristic. Taking place at every moment, discern the sense-contacted pressures and sensations (eyes/sight, ears/sound, nose/smell, tongue/taste and skin/tactile) and varying feelings experienced as pleasant, painful or neutral. The self actor hones in on pleasant experiences, rejects and flees painful episodes, and all together turns away from and ignores boring neutral feelings. One is caught up in wave after wave of sensory onslaught.

Feelings:

Seclusion Absorption—Removed from jarring Sense Realm engaged intrusions, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Separate from sense-contacted feelings, sensations and pressures to a seclusion disengaged from sense stimulation and grosser Sense Realm association. Feelings and impressions as a self-identity view slowly become static and craving's urgency to seek out and fulfill sense-identification is muted. Through the Seclusion Absorption, acknowledge the separation from Sense Realm identification.

Concentration Absorption—Removed from sensory engagement, a Fine-Material Concentration Absorption emerges. Recognize how the Concentration Absorption is brought about through the settling of virtuous conduct and responsible behavior (the reactive Monkey Mind subdued and a Noble Silence is known). A deepened and clarifying tranquility removed from overtly self-referenced feelings stands out. Sense-contacted identification not intruding, the Fine-Material Concentration releases self-identified impressions tied to the Sense Realm.

Equanimity Absorption—Tranquility coming from renunciation, restraint and the release from contacted Sense Realm engagement, the Equanimity Absorption stands out. Not actively engaged in feelings as a self-identity view, the Equanimity Absorption is a refined non-self emptiness-like relief from self-identification. A settled serenity not compelled to indulge and fulfill feelings as identification, note the release from a self-referenced engagement.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from sense-

impression identification and the Sense Realm onslaught. Unrestricted and not taken in by feelings as a self-reference, the Detachment Absorption is experienced as a serene recognition without self entanglements.

Not centered as a painful or pleasurable extreme, note the absence of craving after to fulfill a self-identity view tied to the Sense Realm. Feel the relief as a detached and weightless unburdening; a penetrating awareness, undisturbed and not complicated by an overt self-reference.

A Stream Enterer Middle Way directed appreciation, the Noble Truths non-self insight is discerned as well as the Conditions Arising diverse action sequences—feelings as impermanent, dissatisfying and non-self.

Stream Enterer Path recognition for Perception Self-Identity View

“Any kind of perception whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near, must with right understanding...be regarded thus: ‘This is not mine, this is not I, this is not myself.’” SN 22, 59

Perception as perception and not self, perception is likened to a mirage reflection; false, beguiling and deceiving. Straining to recognize and comprehend a sense-contacted experience (the eyes/form, ears/sound, nose/smell, mouth/taste, and skin/tactile experiences), perception is an engaged identification and labeling experience, erroneously dividing the moment into subject or object self-categories. Generated by external sense-contacted stimulation, acknowledge the conditions and pressures charging perception. Recognize the tug of war—a falsely identified charged bias and prejudice, warped by a misconstrued self-assumption.

Perception:

Seclusion Absorption—Removed from Sense Realm engaged intrusions, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Slowly separate from engaged perception tied to Sense Realm interactions. Perceived self-impressions slowly become static and craving’s urgency to seek out and fulfill a self-identification is muted. Through the Seclusion Absorption, acknowledge the separation from Sense Realm identification.

Concentration Absorption—Removed from sensory engagement, a Fine-Material Concentration Absorption emerges. Recognize how the

Concentration Absorption is brought about through the settling of virtuous conduct and responsible behavior (the reactive Monkey Mind subdued and a Noble Silence is known). A deepened and clarifying tranquility removed from overtly self-perceived identification stands out. The Fine-Material Concentration releases self-attached perception for the Sense Realm.

Equanimity Absorption—Tranquility coming from renunciation, restraint and the release from perception as identification for Sense Realm engagement, the Equanimity Absorption stands out. Not actively engaged in a self-perceived view, the Equanimity Absorption is a refined non-self emptiness-like relief from self-identification. A settled serenity not compelled to judge as a perceived self-identification, note the release from a self-referenced focus.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from perceived self-identification and Sense Realm onslaught. Unrestricted and not taken in by a perceived self-reference, the Detachment Absorption is experienced as a serene recognition without self entanglement.

Not centered as a painful or pleasurable extreme, note the absence of craving after to fulfill a self-identity view tied to the Sense Realm. Feel the relief as a detached and weightless unburdening; a penetrating awareness, undisturbed and not complicated by an overt self-reference.

A Stream Enterer Middle Way directed appreciation, the Noble Truths non-self insight is discerned as well as the Conditions Arising diverse action sequences—perception as impermanent, dissatisfying and non-self.

Stream Enterer Path Recognition for Mental Reactions Self-Identity View

“Remain focused on the mind in and of itself, but do not think any thoughts connected with mind.” MN 125

Mental reactions as mental reactions and not self, mental reactions are likened to the rolled layers of a plantain tree, having no hard wood or true individual characteristic. Conditioned and influenced by multiple experiences and relationships, mental reactions aren't self but a joining together of biographical history, up bringing, schooling, culture, friendships and associated interactions and experiences. A subconscious burdening* and

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until

association actively grasp familiar and comfortable self-scenarios. Acknowledge how deep-seated habits go on to affect mental reactions. The subconscious exposed, note the pressure and burden as a misplaced self-identification forms around mental experiences.

Mental Reactions:

Seclusion Absorption—Removed from mentally construed self-associations for the Sense Realm, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Slowly separate from the self-conceit storyline to settle to a seclusion disengaged from mental fabrication tied a Sense Realm association. The self-identified monologue slowly becomes static and craving's urgency to seek out and fulfill a self-identification is muted. Through the Seclusion Absorption, acknowledge the separation from Sense Realm identification.

Concentration Absorption—Removed from a self-identified onslaught, a Fine-Material Concentration Absorption emerges. Recognize how the Concentration Absorption is brought about through the settling of virtuous conduct and responsible behavior (the reactive Monkey Mind subdued and a Noble Silence known). A deepened and clarifying tranquility removed from overtly self-associated conjuring stands out. Self-fabrications not intruding, the Fine-Material Concentration releases mental reactions for the Sense Realm.

Equanimity Absorption—Tranquility coming from renunciation, restraint and the release from Sense Realm engagement, the Equanimity Absorption stands out. Not actively engaged in self-absorbed mental reactions, the Equanimity Absorption is a refined non-self emptiness-like relief from self-identification. A settled serenity not compelled to indulge and fulfill mental reactions, note the release from a self-referenced focus.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from mentally construed identification and Sense Realm onslaught. Unrestricted and not taken in by a conjured self-reference, the Detachment Absorption is experienced as a serene recognition without self entanglement.

Not centered as a painful or pleasurable extreme, note the absence of craving after to fulfill a self-identity view tied to the Sense Realm. Feel the

the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

relief as a detached and weightless unburdening; a penetrating awareness, undisturbed and not complicated by an overt self-reference.

A Stream Enterer Middle Way directed appreciation, the Noble Truths non-self insight is discerned as well as the Conditions Arising diverse action sequences—mental reactions as impermanent, dissatisfying and non-self.

Stream Enterer Path Recognition for Conscious Attention Self-Identity View

“Any desire-passion with regard to eye-consciousness is a defilement of the mind. Any desire-passion with regard to ear-consciousness...nose-consciousness...tongue-consciousness... body-consciousness...intellect-consciousness is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing.” SN 27.3

Conscious attention as conscious attention and not self, conscious attention is likened to a trick performed by a magician—a deception with any real self-characteristic. Deceived by a self-limiting view, life-actions and phenomena are superficially generalized as individual and self in origin. Conscious attention isn't self, but the joined experience of multiple actions giving the illusion of the 'one' or self. Generated around sense-contacted actions, there is eyes-sight, ears-sound, nose-smell, tongue-taste, tactile-touch, and mind-thoughts formed conscious attention. Unfortunately, a simple conscious moment is misconstrued as self.

Conscious Attention:

Seclusion Absorption—Removed from a Sense Realm narrowed self-view, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Separating from self-identification, settle into a seclusion not tied to the Sense Realm. The self-identity view slowly becomes static and craving's urgency to seek out and fulfill a limited identification is muted. Through the Seclusion Absorption, acknowledge the separation from Sense Realm identification.

Concentration Absorption—Removed from a self-separating view, the Fine-Material Concentration Absorption emerges. Recognize how the Concentration Absorption is brought about through the settling of virtuous

conduct and responsible behavior (the reactive Monkey Mind subdued and a Noble Silence is known). A deepened and clarifying tranquility removed from an overt self-reference stands out. The Fine-Material Concentration releases self-identified attachments for Sense Realm associations.

Equanimity Absorption—Tranquility coming from renunciation, restraint and the release from self-referenced Sense Realm engagement, the Equanimity Absorption stands out. Not actively engaged in a self-identity view, the Equanimity Absorption is a refined non-self emptiness-like relief from self-identification. A settled serenity not compelled to indulge and fulfill a self-notion, note the release from a self-referenced consciousness focus.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from conscious self-identification and Sense Realm onslaught. Unrestricted and not taken in by a self-reference, the Detachment Absorption is experienced as a serene recognition without conscious entanglements.

Not centered as a painful or pleasurable extreme, note the absence of craving after to fulfill a self-identity view tied to the Sense Realm. Feel the relief as a detached and weightless unburdening; a penetrating awareness, undisturbed and not complicated by an overt self-reference.

A Stream Enterer Middle Way directed appreciation, the Noble Truths non-self insight is discerned as well as the Conditions Arising diverse action sequences—conscious attention as impermanent, dissatisfying and non-self.

Established in Stream Enterer faith, energy, mindfulness, concentration and wisdom, ‘fruit’ as a wisdom-recognition for self-identity view is to be penetrated.



“What, Sariputta, is the stream?”

“This noble eightfold path, lord, is the stream: Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness, Wise Concentration.”

“Very good, Sariputta! Very good! This noble eightfold path — Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness, Wise Concentration — is the stream.” SN 55.5

“There are these ten fetters. Which ten? Five lower fetters and five higher fetters. And which are the five lower fetters? Self-identity views, uncertainty, grasping at precepts and practices, sensual desire, and ill will.” AN 10.13

*“Association with people of integrity is a factor for stream-entry.
Listening to the true Dharma is a factor for stream-entry.
Appropriate attention is a factor for stream-entry.
Practice in accordance with the Dharma is a factor for stream-entry.” SN 55.5*

“There are these six rewards in realizing the fruit of stream-entry. Which six? One is certain of the true Dharma. One is not subject to falling back. There is no suffering over what has had a limit placed on it. One is endowed with uncommon knowledge. One rightly sees cause, along with causally-originated phenomena.

“These are the six rewards in realizing the fruit of stream-entry.” AN 6.97

“And which are the four factors of stream-entry with which he is endowed?”

“There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: ‘Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.’

“He is endowed with unwavering faith in the Dharma: ‘The Dharma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.’

“He is endowed with unwavering faith in the Sangha: ‘The Sangha of the Blessed One’s disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four pairs, the eight individuals — they are the Sangha of the Blessed One’s disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.’

“He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

“These are the four factors of stream-entry with which he is endowed.” AN 10.92

“At the moment of attaining sight, one abandons three things: identity-views, uncertainty [for the Buddha, Dharma and the Sangha], and any attachment to precepts and practices.” SN 2.1

Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, “What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?”

“The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It’s not a hundredth, a thousandth, a one hundred-thousandth — this little bit of dust the Blessed One has picked up with the tip of his fingernail — when compared with the great earth.”

“In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through [to stream-entry], the suffering and stress that is totally ended and extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: it’s not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That’s how great the benefit is of breaking through to the Dharma, monks. That’s how great the benefit is of obtaining the Dharma eye.” SN 13.1

“Suppose that the great ocean were to go to extinction, to its total end, except for two or three drops of water. What do you think? Which would be greater:

the water in the great ocean that had gone to extinction, to its total end, or the two or three remaining drops of water?”

“Lord, the water in the great ocean that had gone to extinction, to its total end, would be far greater. The two or three remaining drops of water would be next to nothing. They wouldn't be a hundredth, a thousandth, a one hundred-thousandth — the two or three remaining drops of water — when compared with the water in the great ocean that had gone to extinction, to its total end.”

“In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through [to stream-entry], the suffering and stress totally ended and extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: it's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dharma, monks. That's how great the benefit is of obtaining the Dharma eye.” SN 13.8

Chapter Six

Stream Enterer Self-Identity View 'Fruit' Experience



Chapter Six

Stream Enterer Self-Identity View ‘Fruit’ Experience

The emperor without clothes, the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention), expose a mistaken self-fantasy. Never to return to the carelessly dominated self actor of old, Stream Entry liberation is to be realized in seven or fewer lifetimes. Presently, the craving after and attachment for a body/mind self-association within the Sense Realm is addressed.

The Middle Way conduct and virtue (Wise Speech, Wise Action and Wise Livelihood) stand out as Stream Enterer guidance restricting and controlling the Sense Realm onslaught. Impeccable, responsible and uncompromising, there is remorse as well as insight for past actions while realizing the dangers and suffering fallout of continued self-attachment. An ‘uninstructed,’ impulsive and unaware person is ruled by the Monkey Mind shortcomings of desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism. Now knowing and aware, faith, energy, mindfulness, concentration and wisdom stand out as Stream Enterer qualities. Following the Middle Way Path guidance through Stream Entry passage, conduct and virtue as well as meditation and concentration, Stream Enterer wisdom-recognition matures.

Charged Sense Realm sense-media contacted high-voltage brought down, the Middle Way Path guidance along with the Noble Truths non-self or emptiness recognition as well as realizing the diverse nature of Conditions Arising action instances, personal insight discerns the true nature of life and reality—impermanent, dissatisfying and of a non-self nature (the many actions giving the illusion of the ‘one’). The Noble Truths recognition for self-affliction is profound. Penetrating the Truths’ insights is crucial to Stream Entry deliverance. The Middle Way threefold Wise Understanding, Wise Action and Wise Concentration are a harmony of personal realization.

Faith as trust in the Buddha’s wisdom and penetrating the Four Noble Truths and Middle Way guidance; dedicated energy or effort actively summoned to take on afflicting challenges; mindfulness as a prevalent recognition and responsibility for all actions of body, speech and mind; concentration directed to a one-pointed insight-recognition for impermanence, dissatisfaction (suffering) and non-self life-actions; and wisdom is personally realized as release from the self actor ordeal.

Stream Enterer 'Fruit' Insight Recognition for Self-Identity View

Through seclusion, dispassion and cessation to renunciation, the Seven Enlightenment aids 'fruit' insight recognition penetrates the self-tormenting delusion. A dual function as 'actively' directing as well as 'settling' to penetrate as a Stream Enterer self-identity view 'fruit' wisdom is realized.

Body Self-Identity View

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. A Noble Truth recognition of life and reality reveals the self actor illusion and craving after to fulfill a body self-identity view within the Sense Realm. Impermanent, dissatisfying and unrewarding as well as of a non-self action nature, acknowledge the physical stress reflected in labored breathing, facial tension, clenching of the torso and abdomen, muscles and nerves strained, along with the mental agitation tied to a body self-identity view.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, recognize the diversity of Conditions Arising causes and effects purposeful actions (the many actions giving the illusion of the 'one'). Organs, muscles, tissues, nerves, blood and skeleton making for a physical illusion; impermanent and in flux, the body sickens, ages and dies. A non-self experience, note the separation and detachment from the craved after urgency to fulfill a body self-identity view in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-directed body-identification and promoting beneficial proper awareness, detaching to a non-self recognition, release the body self-identity view tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through renunciation, restraint and proper conduct as a Stream Enterer, turning away from distracting and dissatisfying Sense Realm interactions, a calm and joyful released abiding from the craving after to fulfill a body self-notion is experienced. The body settled and undisturbed, isn't taken to be self in nature or as a self-identity. Acknowledge the repose from not engaging in sense-related activities and the release from a body self-identity view tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, dropping physical identification for Sense Realm association, tranquility arises as the self-obsession is released. Acknowledge the depths of this abiding and the peace as the subliminal craving after is stopped and the release from the body as a self-identity view tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, a clarifying Noble Truth insight and Middle Way appreciation as personal recognition, the body self-identity view is rightly discerned along with the diversity of conditioned actions—how one has been dominated and hampered by a craving after to fulfill a body self-notion leading to dissatisfaction and suffering, and the insight releasing from the body as a self-identity view tied to the Sense Realm.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one’) and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, relieved and relinquishing the narrow self-focus, experience detachment and release from the craved after pursuit to fulfill a body as a self-agenda. Acknowledge the penetration as Stream Enterer ‘fruit’ insight-recognition for a body self-identity view tied to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** notes how the attention narrows to collapse around a body as a self-identity view and the restlessness tied through conceit to a self-storyline (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how the body self-identity view is directed as a fabricated conceit to crave after and promote a self-storyline (the attachment for the body as a self and the illusion of ‘one’); **Interest** relaxing the contracted and narrowed attention allowing consciousness and awareness to open and expand (noting the change in the breath and relaxing the attachment for a body self-identity view); **Recognition** notes the shift in breath quality and mind quieting from the stress of a self-identity view to a Middle Way appreciation not tied to self extremes; and **One-Pointed Clarity** realizes the Noble Truth distinguishing

non-self insight as a Stream Enterer 'fruit' insight-recognition (Nirvana briefly glimpsed as suffering tied to a body self-identity view is dropped).

Feelings Self-Identity View

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. A Noble Truth recognition of life and reality reveals the self actor illusion and craving after tied to feelings stirred by sense-media contact (eyes, ears, nose, tongue and touch) as a self-identity view within the Sense Realm. Impermanent, dissatisfying and unrewarding as well as of a non-self nature, acknowledge the physical stress reflected in labored breathing, facial tension, clenching of the torso and abdomen, muscles and nerves strained, along with the mental agitation tied to sense contacted feelings as a self-identity view.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, recognize the diversity of Conditions Arising causes and effects purposeful actions (the many actions giving the illusion of the 'one'). Feelings are experienced through eyes, ears, nose, tongue and tactile sense-contacted stimulation. Pleasant, painful and neutral as well as being impermanent and short-lived, there is longing for desirable feelings, avoidance of uncomfortable and harsh feelings, and all together ignoring less than interesting feelings. A non-self experience, note the separation and detachment from the craved after urgency to fulfill a feelings self-identity view in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-directed feelings identification and promoting beneficial proper awareness, detaching to a non-self recognition, follow the shift away from a feelings self-identity view tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through renunciation, restraint and proper conduct as a Stream Enterer, turning away from distracting and dissatisfying Sense Realm interactions, a calm and joyful released abiding from the craving after to fulfill feelings as a self-notion is experienced. Feelings settled and undisturbed, aren't taken to be self in nature or as a self-identity. Acknowledge the repose from not engaging sense-related activities and the release from feelings as a self-identity view tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, disengaging from sense-media (eyes, ears, nose, tongue and touch) identified Sense Realm association, serenity arises as self-obsession is released. Acknowledge the depths of this abiding and the peace disengaged as the subliminal craving after is stopped and the release from feelings as a self-identity view tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, a clarifying Noble Truth insight and Middle Way appreciation as personal recognition, feelings as a self-identity view is rightly discerned along with the diversity of conditioned actions—how one has been dominated and hampered by a craving after to fulfill feelings as a self-notion leading to dissatisfaction and suffering, and the insight releasing from feelings as a self-identity view tied to the Sense Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, relieved and relinquishing the narrow self-focus, experience detachment and release from the craved after pursuit to fulfill feelings as a self-notion. Acknowledge the penetration as Stream Enterer ‘fruit’ insight recognition for feelings as a self-identity view tied to the Sense Realm.

Awareness Focusing as a Middle Way insight and tranquility: **Initial Contact** notes how the attention narrows to collapse around a feelings (eyes, ears, nose, tongue and touch pleasant, painful and neutral sensations) as a self-identity view and the restlessness tied through conceit to a self-storyline (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how feelings as a self-identity view is directed by fabricated conceit to crave after and promote a self storyline (the attachment for feelings as a self and the illusion of ‘one’); **Interest** relaxing the contracted and narrowed attention allowing consciousness and awareness to open and expand (noting the change in the breath and gently relaxing the attachment for eyes, ears, nose, tongue, and touch feelings as a self-identity view); **Recognition** notes the shift in breath quality and mind quieting from the stress of a self-identity view to a Middle Way appreciation not tied to self extremes; and **One-Pointed Clarity** realizes the Noble Truth distinguishing non-self insight as a Stream Enterer ‘fruit’ insight-recognition (Nirvana briefly glimpsed as suffering tied to feelings as a self-identity view is dropped).

Perception Self-Identity View

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied

to self extremes. A Noble Truth recognition of life and reality reveals the self actor illusion and craving after tied to perception generated and aroused through sense-media (eyes, ears, nose, tongue and touch) contacted consciousness as a self-identity view within the Sense Realm. Impermanent, dissatisfying and unrewarding as well as of a non-self nature, acknowledge the physical stress reflected in labored breathing, facial tension, clenching of the torso and abdomen, muscles and nerves strained, along with the mental agitation tied to sense conscious perception as a self-identity view.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, recognize the diversity of Conditions Arising causes and effects purposeful actions (the many actions giving the illusion of the 'one'). Perception is experienced as conscious engagement through eyes, ears, nose, tongue and tactile sense-contacts. Sense conscious perception is impermanent and short-lived, there is longing and confusion through the arousal of sense-contacted perception identifies and labels the action. A non-self experience, note the separation and detachment from the craved after urgency to fulfill perception as a self-identity view in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-directed sense conscious perceived-identification and promoting beneficial awareness, detaching to a non-self recognition, follow the shift away from perception to label and identify as a self-identity view tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through renunciation, restraint and proper conduct as a Stream Enterer, turning away from distracting and dissatisfying Sense Realm interactions, a calm and joyful released abiding from the craving after to fulfill perception as a self-notion is experienced. Perception settled and undisturbed, isn't taken to be self in nature or as a self-identity. Acknowledge the repose from not engaging sense-contacted conscious activities and the release from perception as a self-identity view tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, disengaging from sense-conscious (eyes, ears, nose, tongue and touch) Sense Realm association, serenity arises as self-obsession is released. Acknowledge the depths of this abiding and the peace disengaged as the subliminal craving after is stopped and the release from perception as a self-identity view tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, a clarifying Noble Truth insight and Middle Way appreciation as personal recognition, perception as a self-identity view is rightly discerned along with the diversity of conditioned actions—how one has been dominated and hampered by a craving after to fulfill perception as a self-notion leading to dissatisfaction and suffering, and the insight releasing perception as a self-identity view tied to the Sense Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, relieved and relinquishing the narrow self-focus, experience detachment and release from the craved after pursuit for perception as a self-agenda. Acknowledge the penetration as a Stream Enterer ‘fruit’ insight recognition for perception as a self-identity view tied to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** notes how the attention narrows to collapse around sense-contacted conscious perception to label and identify as a self-identity view and the restlessness tied through conceit to a self-storyline (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how perception as a self-identity view is directed by fabricated conceit to crave after and promote a self storyline (the attachment for sense-contacted perception as self and the illusion of ‘one’); **Interest** relaxing the contracted and narrowed attention allowing consciousness and awareness to open and expand (noting the change in the breath and gently relaxing the attachment as sense-contacted consciousness perception for a self-identity view); **Recognition** notes the shift in breath quality and mind quieting from the stress of a self-identity view to a Middle Way appreciation not tied to self extremes; and **One-Pointed Clarity** realizes the Noble Truth distinguishing non-self insight as a Stream Enterer ‘fruit’ insight-recognition (Nirvana briefly glimpsed as suffering tied to perception as a self-identity view is dropped).

Mental Reactions Self-Identity View

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind through a Middle Way tranquility and insight not tied to self extremes. A Noble Truth recognition of life and reality reveals the self actor illusion and craving after tied to mental reactions through a personal history and projection as a self-identity view within the Sense Realm. Impermanent, dissatisfying and unrewarding as well as of a non-self nature, acknowledge the physical stress reflected in labored breathing, facial tension, clenching of

the torso and abdomen, muscles and nerves strained, along with the mental agitation tied to mental reactions as a self-identity view.

Investigation Aid: A Middle Way tranquility and insight not tied to self-extremes, recognize the diversity of Conditions Arising causes and effects purposeful actions (the many actions giving the illusion of the 'one'). Mental reactions are experienced through a personal history and projected impressions are impermanent and short-lived as conceit arises to form a self-narrative. A non-self experience, note the separation and detachment from the craved after urgency to fulfill mental reactions as a self-identity view in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-directed impressions as personal identification and promoting beneficial awareness, detaching to a non-self recognition, follow the shift away from mental reactions as a self-identity view tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through renunciation, restraint and proper conduct as a Stream Enterer, turning away from personal history and projected impressions, a calm and joyful released abiding from the craving after to fulfill mental reactions as a self-notion is experienced. Mind settled and undisturbed, isn't taken to be self in nature or as a self-identity. Acknowledge the repose from not engaging in a personal history and projected impressions and the release from mental reactions as a self-identity view tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, disengaging from personal history and projected impressions, serenity arises as self-obsession is released. Acknowledge the depths of this abiding and the peace disengaged as the subliminal craving after is stopped and the release from mental reactions as a self-identity view tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, a clarifying Noble Truth insight and Middle Way appreciation as personal recognition, mental reactions as a self-identity view is rightly discerned along with the diversity of conditioned actions—how one has been dominated and hampered by a craving after to fulfill mental reactions as a self-notion leading to dissatisfaction and suffering, and the insight releasing mental reactions as a self-identity view tied to the Sense Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, relieved and relinquishing the narrow self-focus, experience detachment and release from the craved after pursuit for mental reactions as a self-agenda. Acknowledge the penetration as Stream Enterer 'fruit' insight-recognition for mental reactions as a self-identity view tied to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** notes how the attention narrows to collapse around a personal history and projected mental reactions as a self-identity view and the restlessness tied through conceit to a self-storyline (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how mental reactions as a self-identity view is directed by fabricated conceit to crave after and promote a self storyline (the attachment for personal history and projected impressions as self and the illusion of 'one'); **Interest** relaxing the contracted and narrowed attention allowing consciousness and awareness to open and expand (noting the change in the breath and gently relaxing the attachment as personal history and projected mental reactions for a self-identity view); **Recognition** notes the shift in breath quality and mind quieting from the stress of a self-identity view to a Middle Way appreciation not tied to self extremes; and **One-Pointed Clarity** realizes the Noble Truth distinguishing non-self insight as a Stream Enterer 'fruit' insight-recognition (Nirvana briefly glimpsed as suffering tied to mental reactions as a self-identity view is dropped).

Conscious Attention Self-Identity View

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way proper awareness not tied to self extremes. A Noble Truth recognition of life and reality reveals the self actor illusion and craving after tied to conscious attention mistaking experiences and life in general as singular and a self-identity view within the Sense Realm. Impermanent, dissatisfying and unrewarding as well as of a non-self nature, acknowledge the physical stress reflected in labored breathing, facial tension, clenching of the torso and abdomen, muscles and nerves strained, along with the mental agitation tied to conscious attention as a self-identity view.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, recognize the diversity of Conditions Arising causes and effects purposeful actions (the many actions giving the illusion of the 'one').

Experiences, life and phenomena generated as action sequences, a mistaken conscious attention as self or a singular identification is engaged. A non-self experience, note the separation and detachment from the craved after urgency to fulfill conscious attention as a self-identity view in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-directed conscious identification and promoting beneficial proper awareness, detaching to a non-self recognition, release conscious attention as a self-identity view tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through renunciation, restraint and proper conduct as a Stream Enterer, turning away from distracting and dissatisfying Sense Realm interactions, a calm and joyful released abiding from the craving after to fulfill conscious attention as a self and a singular self-notion is experienced. Experiences, actions and phenomena generated consciousness settled and undisturbed, aren't taken to be self in nature or as a self-identity. Acknowledge the repose from not engaging in actions and phenomena and the release from conscious attention as a self-identity view tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, disengaging from action and phenomena, serenity arises as conscious attention is released. Acknowledge the depths of this abiding and the peace disengaged as subliminal craving after is stopped and the release from conscious attention as a self-identity view tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, a clarifying Noble Truth insight and Middle Way appreciation as personal recognition, conscious attention as a self-identity view is rightly discerned along with the diversity of conditioned actions—how one has been dominated and hampered by a craving after to fulfill conscious attention as a self-notion leading to dissatisfaction and suffering, and the insight releasing conscious attention as a self-identity view tied to the Sense Realm.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but

rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, relieved and relinquishing the narrow self-focus, experience detachment and release from the craved after pursuit to fulfill conscious attention as a self-agenda. Acknowledge the penetration as Stream Enterer 'fruit' insight-recognition for conscious attention as a self-identity view tied to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** notes how the attention narrows to collapse around a generated action and phenomena as a conscious attention self-identity view and the restlessness tied through conceit to a self storyline (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how conscious attention as a self-identity view and the restlessness tied through conceit to a self-storyline (the attachment for conscious attention as a self and the illusion of 'one'); **Interest** relaxing the contracted and narrowed attention allowing consciousness and awareness to open and expand (noting the change in the breath and gently relaxing the attachment for generated action and phenomena as a conscious attention for a self-identity view); **Recognition** notes the shift in breath quality and mind quieting from the stress of a self-identity view to a Middle Way appreciation not tied to self extremes; and **One-Pointed Clarity** realizes the Noble Truth distinguishing non-self insight as a Stream Enterer 'fruit' insight-recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from Sense Realm conditioned world distractions, afflictions and delusions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Stream Enterer 'fruit' recognition eradicates self-identity view as a clarification of life and reality, having proper knowledge established in the Four Noble Truths for the dissatisfaction and torment brought about by self-identity view as well as the non-self diverse actions involved, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Stream Enterer 'fruit' recognition for self-identity view is rightly penetrated.



"These seven factors of enlightenment are well expounded by me [the Buddha] and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization (of the four Noble Truths) and to Nirvana. What are the seven?"

"Mindfulness, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Investigation of the Dharma, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Persevering effort, the factor of enlightenment, is well expounded by me and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Rapture, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Tranquility, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Concentration, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"Equanimity, the factor of enlightenment, is well expounded by me, and is cultivated and fully developed by me. It conduces to perfect understanding, to full realization and to Nirvana."

"These seven factors of enlightenment, are well expounded by me and are cultivated and fully developed by me. They conduce to perfect understanding, to full realization and to Nirvana." S. v. 79.

"There are these six rewards in realizing the fruit of stream-entry. Which six? One is certain of the true Dharma. One is not subject to falling back. There is no suffering over what has had a limit placed on it. One is endowed with

uncommon knowledge. One rightly sees cause, along with causally-originated phenomena.

“These are the six rewards in realizing the fruit of stream-entry.” AN 6.97

“Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, “What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?”

“The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It's not a hundredth, a thousandth, a one hundred-thousandth — this little bit of dust the Blessed One has picked up with the tip of his fingernail — when compared with the great earth.”

“In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through [to stream-entry], the suffering and stress that is totally ended and extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: it's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering.” SN 13.1

“How does self-identity come about?”

“There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma — assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form.

“He assumes feeling to be the self...“He assumes perception to be the self...“He assumes (mental) fabrications to be the self...“He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity comes about.”

“How does self-identity not come about?”

“There is the case where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed and disciplined in their Dharma; who has regard for men of integrity, is well-versed and disciplined in their Dharma

— does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

“He does not assume feeling to be the self...“He does not assume perception to be the self...“He does not assume fabrications to be the self...“He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity does not come about.” MN 41

“‘The origination of self-identity, the origination of self-identity,’ it is said. Which origination of self-identity is described by the Blessed One?”

“The craving that makes for further becoming — accompanied by passion and delight, relishing now here and now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This is the origination of self-identity described by the Blessed One.”

“‘The cessation of self-identity, the cessation of self-identity,’ it is said. Which cessation of self-identity is described by the Blessed One?”

“The remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving: This is the cessation of self-identity described by the Blessed One.”

“‘The way of practice leading to the cessation of self-identity, the way of practice leading to the cessation of self-identity,’ it is said. Which way of practice leading to the cessation of self-identity is described by the Blessed One?”

“Precisely this Noble Eightfold Path — Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Mindfulness, Wise concentration: This is the way of practice leading to the cessation of self-identity described by the Blessed One.” MN 44

“...just as if there were a blind man who couldn't see black objects... white... blue... yellow... red... the sun or the moon. Now suppose that a certain man were to take a grimy, oil-stained rag and fool him, saying, 'Here, my good man, is a white cloth — beautiful, spotless, and clean.' The blind man would take it and wear it.

“Then suppose his friends, companions, and relatives took him to a doctor, and the doctor treated him with medicine: purges from above and purges

from below, ointments and counter-ointments, and treatments through the nose. And thanks to the medicine his eyesight would appear and grow clear. Then together with the arising of his eyesight, he would abandon whatever passion and delight he felt for that grimy, oil-stained rag. And he would regard that man as an enemy and no friend at all, and think that he deserved to be killed. 'My gosh, how long have I been fooled, cheated, and deceived by that man and his grimy, oil-stained rag! — "Here, my good man, is a white cloth — beautiful, spotless, and clean.

"In the same way, if I were to teach you the Dharma — this freedom from Disease, this Unbinding — and you on your part were to understand that freedom from Disease and see that Unbinding, then together with the arising of your eyesight, you would abandon whatever passion and delight you felt with regard for the five aggregates for sustenance. And it would occur to you, 'My gosh, how long have I been fooled, cheated, and deceived by this mind! For in clinging, it was just form that I was clinging to... it was just feeling... just perception... just mental processes... just consciousness that I was clinging to. With my clinging as condition, there is becoming... birth... aging and death... sorrow, lamentation, pains, distresses, and despairs all come into play. And thus is the origination of this entire mass of stress.'" MN 75

"Furthermore, the monk who is a learner discerns the five faculties: the faculty of conviction... persistence... mindfulness... concentration... discernment. He sees clear through with discernment their destiny, excellence, rewards, and consummation, but he does not touch them with his body. This too is a manner of reckoning whereby a monk who is a learner, standing at the level of a learner, can discern that 'I am a learner.'

"And what is the manner of reckoning whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept'? There is the case where a monk who is an adept discerns the five faculties: the faculty of conviction... persistence... mindfulness... concentration... discernment. He touches with his body and sees clear through with discernment what their destiny, excellence, rewards, and consummation are. This is a manner of reckoning whereby a monk who is an adept, standing at the level of an adept, can discern that 'I am an adept.'

"Furthermore, the monk who is an adept discerns the six sense faculties: the faculty of the eye... ear... nose... tongue... body... intellect. He discerns, 'These six sense faculties will disband entirely, everywhere, and in every way without remainder, and no other set of six sense faculties will arise anywhere or in any way.' This too is a manner of reckoning whereby a monk who is an

adept, standing at the level of an adept, can discern that 'I am an adept.'” SN 48.53

“A well-instructed disciple of the noble ones, when endowed with these four qualities [the factors of stream-entry], has no terror, no trepidation, no fear at death with regard to the next life.” SN 55.27

“Just as it's not easy to take the measure of the water in the great ocean as 'just this many pails of water or hundreds of pails of water or thousands of pails of water or hundreds of thousands of pails of water.' It's reckoned simply as a great mass of water that is unreckonable, immeasurable. In the same way, when a disciple of the noble ones is endowed with these four bonanzas of merit, bonanzas of skillfulness [the factors of stream-entry], it's not easy to take the measure of the merit as 'just this much bonanza of merit, bonanza of skillfulness, nourishment of bliss, heavenly, ripening in bliss leading to heaven, leading to what is agreeable, pleasing, charming, happy, and beneficial.' It's reckoned simply as a great mass of merit that is unreckonable, immeasurable.” SN 55.41

“Because he is endowed with four qualities — he is freed from hell, freed from the animal womb, freed from the realm of hungry shades, freed from the plane of deprivation, the bad destinations, the lower realms.

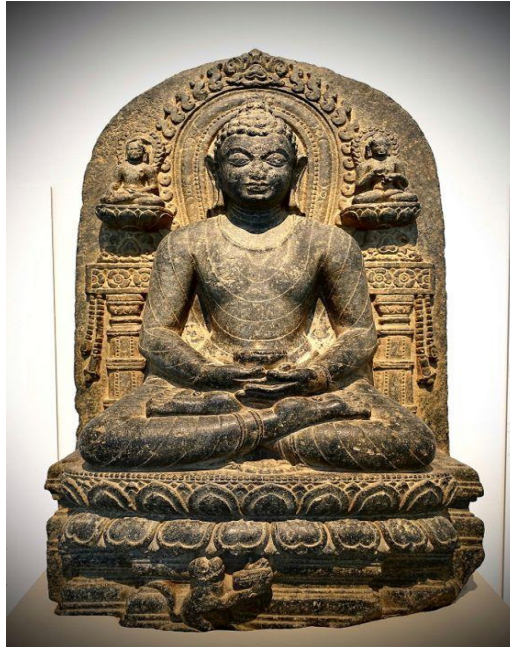
“And what are the four? There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One... verified confidence in the Dharma... verified confidence in the Sangha... He/she is endowed with virtues that are appealing to the noble ones... He/she is endowed with these four qualities.

“And between the gaining of the four continents and the gaining of these four qualities, the gaining of the four continents is not equal to one sixteenth of the gaining of these four qualities.” SN 55.1

*Sole dominion over the earth,
going to heaven,
lordship over all worlds:
the fruit of stream-entry
excels them. DH 178*

Chapter Seven

Stream Enterer Faith and Confidence in the Triple Gem Path Experience



Chapter Seven

Stream Enterer Faith and Confidence in the Triple Gem Path Experience

*If you're afraid of pain,
if you dislike pain,
go to the Awakened One for refuge,
go to the Dhamma and Sangha.
Take on the precepts:
That will lead to your liberation. TH 12*

The Triple Gem—The Buddha, the Dharma and the Sangha

A Triple Gem of immeasurable value: the Buddha of compassion and wisdom; the Dharma of the Four Noble Truths wisdom clarification and the Middle Way Path guidance; and the Sangha of noble practitioners who have gone on as well as those who are bound to fulfill Stream Entry Deliverance.

What is the difference between faith and confidence as a path experience and a religious ceremonial conventional reliance? The difference is the Triple Gem is a personal experience to be applied as a tool of insight directed to ending suffering. Building a house one uses the necessary tools of hammer, drill, saw, nails as well as lumber to complete the structure. When finished the tools and items are set aside. Skillful means and personal recognition apply not as blind faith, but as verified by direct, penetrating experience. The Buddha, Dharma and Sangha are followed as guidance and support to bridge and cross over from the Sense Realm conflicted conditioned shore to the far shore deliverance of Nirvana, the Unconditioned, and suffering's end.

A serious moment comes as commitment to take refuge in the Buddha, the Dharma and the Sangha guiding principles and wisdom experience—refuge in the Triple Gem as a verifiable recognition and liberating offering.

***To take refuge in the
Buddha, the Dharma and the Sangha
and to see with real understanding
the Four Noble Truths.***

***Suffering, the cause of suffering,
the transcending of suffering and
the Noble Eightfold Path that leads
to the transcending of suffering.***

***This indeed is a safe refuge,
it is the refuge supreme.***

***It is the refuge whereby one is
freed from all suffering. DH 190-192***

Taking Refuge in the Buddha: Confidence in the fact that as the Buddha, one also can ‘awaken’ through direct experience of the body and the mind to penetrate the true nature of life and reality—impermanent, dissatisfying and of a non-self diverse action nature to overcome self-referenced delusion and end suffering. Refuge isn’t taken in the Buddha as a deity (he was a enlightened person but mortal) to seek favors or as gain, but in the example that the Buddha offered as faith, energy, mindfulness, concentration and wisdom transcending potential. Assurance is realized and known by one’s own efforts. Just as the Buddha came to his great understanding and awakening, one is empowered to seek his or her own salvation—a direct realization of the Four Noble Truths vision and insight and following the Middle Way Noble Eightfold Path guidance to liberation. “He thereupon gains unwavering confidence in the Buddha thus: Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with vision and conduct, sublime, knower of the worlds, the incomparable guide of men [and women] who are tractable, the teacher of gods and men [and women], enlightened and blessed.” MN 7. There is gratitude for the Buddha for having shared compassion, understanding, and wisdom for all to follow.

Nine qualities of the Buddha:

- Araht, one who is completely liberated from all defilements;
- The Perfectly Enlightened One, the one who has understood the nature of all phenomena;
- One who possess clear knowledge and excellent conduct;
- The One who has arrived at the Blissful State;
- The Knower of the World, who understands the nature of the world;
- Supreme Trainer of persons to be trained;
- The Teacher of deities and human beings;

- The Enlightened One;
- The Exalted or Fortune One.

Taking Refuge in the Dharma: The profound understanding of the Four Noble Truths in harmony with the Middle Way Noble Eightfold Path, leads to suffering's end, Wisdom-Liberating Deliverance and the penetration to Nirvana. The Dharma's insights are reflected throughout life: impermanent, dissatisfying and unrewarding as well as non-self, self-identification then is a suffering; craving after to fulfill a self-notion leads to suffering; eliminating the craving after for self-identification, suffering ends (realizing Nirvana, the Unconditioned); and the Middle Way Noble Eightfold Path (Wise Understanding through to Wise Concentration) is followed through Stream Entry Passage to suffering's end and liberation. Wisdom is penetrated as a personal realization. The Buddha said, "He honors me best who practices my teaching best...He who sees the Dharma sees me."

Rumors, superstitions, miracles, blind faith, pre-conceived notions and intellectual speculation have no place in the Dharma. "He gains unwavering confidence in the Dharma thus: Well proclaimed by the Blessed One is the Dharma, realizable here and now, possessed of immediate result, bidding you come and see, accessible and knowable individually by the wise." MN 7.

The Dharma as truth is personally understood revelation. The spiritual journey is a coming to terms with life and transforming one's self-afflicted actions and attachments.

The Four Noble Truths:

- The pursuit of a body/identification is impermanent, dissatisfying, and of a non-self diverse nature;
- the pursuit of craving after a body/mind identification leads to suffering and the rounds of rebirth;
- the elimination of the pursuit of craving after as delight and pleasure for a body/mind identification is the end of suffering (realizing Nirvana);
- and the Middle Way Noble Eightfold Path Guidance is to be followed ending suffering.

The Middle Way Noble Eightfold Path:

- Wise Understanding
- Wise Intention
- Wise Speech
- 'Wise Action

- Wise Livelihood
- Wise Effort
- Wise Awareness
- Wise Concentration

Taking Refuge in the Sangha: The community of monks and nuns as well as lay men and women following and upholding in accordance with the insights and teachings, seek to bring Dharma realization to Wisdom-Liberation. From the beginning, the Buddha reached out and has relied upon the lay community, establishing a mutual cooperation and engagement between monastics and society at large. The liberating ideal is shared by committed, experienced practitioners. “He gains unwavering confidence in the Sangha thus: ‘The Sangha of the Blessed One’s disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way; that is to say, the four pairs of men [and women both monastic and lay people], the eight types of persons [following the course of Stream Entry twofold path and ‘fruit’ insight]; this Sangha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the incomparable field of merit for the world.” MN 7.

Eight Noble Practitioners:

- the Stream Enterer and the one practicing for the realization of the ‘fruit’ of Stream Entry;
- the Once Returner and the one practicing for the realization of the ‘fruit’ of Once Returner;
- the Non-Returner and the one practicing for the realization of the ‘fruit’ of Non-Returner;
- and the Accomplished One and the one practicing as an Accomplished One to the Unshakeable Deliverance of Mind.

The Sangha as irreproachable disciples and followers headed for Stream Entry Wisdom-Liberating Deliverance.

- **Taking refuge in the Buddha of compassion and wisdom, directed to fulfilling the liberating quest.**
- **Taking refuge in the Dharma of Noble Truths recognitions, directed to fulfilling the liberating quest.**

- Taking refuge in the Sangha of noble practitioners bound for liberation,
directed to fulfilling the liberating quest.

Stream Enterer Faith and Confidence in the Triple Gem Path Experience

“Your duty is the contemplation, ‘This is [self-fabricated] suffering...This is the origination of [self-fabricated] suffering...This is the cessation of [self-fabricated] suffering.’ Your duty is the contemplation, ‘This is the path of practice leading to the cessation of [self-fabricated] suffering.’”
SN 56, 44

“There are these three trainings under which they (the training rules) are all gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment. These are the three trainings under which they are all gathered...” AN 3, 87

Stream Entry faith, energy, mindfulness, concentration and wisdom deepens through the Triple Gem example, guidance and offering. As suffering diminishes, doubt, hesitation, questioning and uncertainty are reconciled by way of personally verified experience.

Focused and discerning through a Middle Way proper awareness not tied to self extremes, follow the breath’s quality. A deepened recognition, note how doubt and apprehension are quelled. Through assurance in and directed by the Triple Gem, acknowledge the stability as well as the confidence and the courage that are nurtured and develop. A maturing realization and separation from detrimental behavior and craving’s domination (for desire, self-identity or in order to flee from a self-notion) is known. Reflecting the Noble Truths penetrated non-self recognition, Conditions Arising causes and effects (the many giving the illusion of the ‘one’) and the Middle Way Path guidance, doubts and uncertainty regarding personal issues and insecurity abate and transform as well as confusion about life in general clearing. Life lessons are realized and understood. Discerned is the self actor misunderstanding bringing one to suffer.

Feel the shift away from the all-consuming and dominating Conditions Arising self-suffering timeline. Acknowledge apprehension calming, separating from self-obsession as the body relaxes and attention clears and broadens. Affirmed are the Noble Truths’ clarifying wisdom and the Middle Way Path directed to deliverance. One is committed to continuing and completing the liberating journey ending suffering. The one-sided self extreme perspective

weakened, the Noble Truth vision and insight along with the Middle Way guidance are a true merit and affirmation exorcising the self-demon. The self-hoax penetrated, realized is craving's subliminal urgency driving one as a self-fabricating conceit narrative.

Aware and knowing, the Stream Enterer adheres to strict conduct and virtue. There is no falling back to the 'uninstructed,' careless person of old. Knowing the self-obsessed drawbacks affecting one as suffering while also having remorse, one is on high-alert for self-intruding antics and careless behavior. A Middle Way appreciation without loathing or blame, penetrated is the recognition for the general dissatisfaction and shortcomings that are part of life magnified by a divisive self-attitude. Acknowledge the joyful tranquility and peace of mind; from unsettling intentions to Noble Truth insight-recognition for the self actor ordeal. Stream Enterer faith, energy, mindfulness, concentration and wisdom stand out.

Stream Enterer Path Recognition for the Triple Gem The Buddha

“Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.” AN 11.12

Following a Middle Way appreciation, separate from self-identification to disengage from sense-contacted distractions and references.

The Buddha of supreme wisdom reveals life's true nature—impermanent, dissatisfying and of a non-self nature driven by purposeful action. One joins in 'seclusion' as a retreat and settling from the demands, impulses, and disturbances related to the Sense Realm and the associated craving after to fulfill a self-notion. Shared is a Middle Way clear-minded, personally engaged experience.

Follow the shift away from self-identification to a Middle Way proper awareness not tied to self-extremes. With the Buddha as guide, tranquility and insight serve as an example for something other than a self-association for Sense Realm role playing. The Buddha through compassion and wisdom serves to direct one. Acknowledge the separation and detachment from self-centered focus. Meditation both a Middle Way tranquility and insight experience, the breath, body and accompanying physical associations as self-identification become static as well as craving's urgency to fulfill a self-

notion is muted. Note the drop off of the discursive, self-plotting monologue and festering Monkey Mind keeping one restless. Craving's urgency as delight and pleasure to fulfill a self-notion is neutralized.

Offering a vision of perfect conduct, unconditional compassion, defining concentration and engaged wisdom, the Buddha as teacher, mentor and guide through Stream Entry journey is acknowledged and followed to suffering's end and liberation.

The Dharma

Following a Middle Way appreciation, separate from self-identification to disengage from sense-contacted distractions and references.

The Dharma as insight and penetrating recognition—the Four Noble Truths insight to self-related suffering and Middle Way path guidance. One joins in 'seclusion' as a retreat and settling from the demands, impulses, and disturbances related to the Sense Realm and the associated craving after to fulfill a self-notion. Shared is a Middle Way clear-minded, personally engaged experience.

Follow the shift away from self-identification to a Middle Way proper awareness not tied to self-extremes. Insight for craving's urgency to fulfill a self-notion as well as the diversity of Conditions Arising self-engaged suffering history revealed. Dharma discernment serves as an example for transcending sense-related experiences and mental associations as self-identification for the Sense Realm. Meditation both a Middle Way tranquility and insight experience, the breath, body and accompanying physical associations as self-identification become static as well as craving's urgency to fulfill a self-notion is muted. Note the drop off of the discursive, self-plotting monologue and festering Monkey Mind keeping one restless. Craving's urgency as delight and pleasure to fulfill a self-notion is neutralized.

Offering a vision and insight of penetrating recognition, the Dharma clarification of life and reality directed through Stream Entry journey is acknowledged and followed to suffering's end and liberation.

The Sangha

Following a Middle Way appreciation, separate from self-identification to disengage from sense-contacted distractions and references.

The Sangha established in perfect in conduct—nourished through compassion and directed by Dharma wisdom, the noble practitioners are an

aid, assistance and good fortune, helping to fulfill Stream Entry passage. Shared is a Middle Way clear-minded, personally engaged experience.

Follow the shift away from self-identification to a Middle Way proper awareness not tied to self-extremes. Sangha support, empowerment and connected equanimity serves as an example for transcending sense-related experiences and mental associations as self-identification for the Sense Realm. Meditation both a Middle Way tranquility and insight experience, the breath, body and accompanying physical associations as self-identification become static as well as craving's urgency to fulfill a self-notion is muted. Note the drop off of the discursive, self-plotting monologue and festering Monkey Mind keeping one restless. Craving's urgency as delight and pleasure to fulfill a self-notion is neutralized.

Offering harmony and support, Sangha empowerment through Stream Entry journey is acknowledged and followed to suffering's end and liberation.

Established in Stream Enterer faith, energy, mindfulness, concentration and wisdom, 'fruit' as a wisdom-recognition for the Triple Gem is to be penetrated.



“The Peerless Excellent one (the Buddha) the Knower (of Nirvana), the Giver (of Nirvana), the Bringer (of the Noble Path), taught the excellent Dharma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.” SN 39

“There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.

“Furthermore, the disciple of the noble ones has gone to the Dharma for refuge. This is the second reward of merit...

“Furthermore, the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit...” AN 8.39

“Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed...

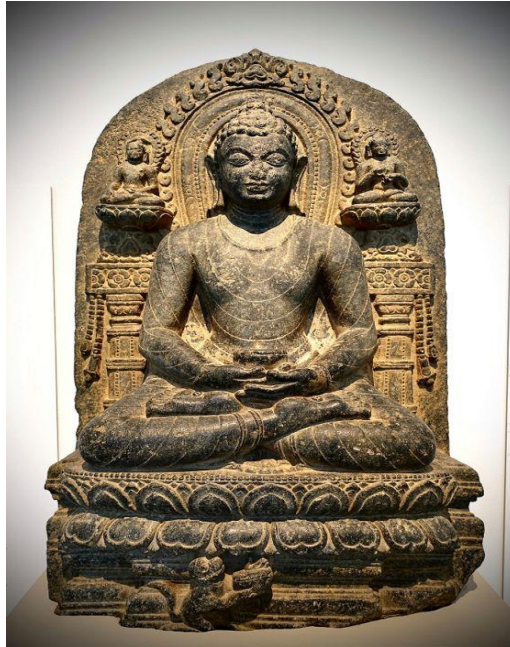
“The Dharma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves...

“The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types[of noble disciples] when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.” AN 11.12

*If you're afraid of pain,
if you dislike pain,
go to the Awakened One for refuge,
go to the Dharma and Sangha.
Take on the precepts:
That will lead to your liberation. TH 12*

Chapter Eight

Stream Enterer Faith and Confidence in the Triple Gem 'Fruit' Experience



Chapter Eight

Stream Enterer Faith and Confidence in the Triple Gem ‘Fruit’ Experience

***“But when, having gone for refuge
to the Buddha, Dharma, and Sangha,
you see with right discernment
the four Noble Truths —
stress, the cause of stress,
the transcending of stress,
and the Noble Eightfold Path,
the way to the stilling of stress:
That's the secure refuge,
that, the highest refuge,
that is the refuge,
having gone to which,
you gain release
from all suffering and stress.” DH 188-192***

As suffering diminishes faith, confidence and trust in the Buddha, Dharma and the Sangha are reflected—the Four Noble Truths insights and Middle Way guidance as a verified experience and wisdom directed to Stream Entry passage ending suffering. When suffering strikes, it is because the Noble Truths haven't been properly realized nor the Middle Way Noble Eightfold Path fulfilled—a preference and attachment remaining for the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention). Properly engaged, wisdom isn't a trophy handed out, but comes as a gradual recognition eliminating the craved after urgency to fulfill self-notion.

Turning away from self extremes, the Buddha, Dharma and Sangha give support and direct one to personal insight and wisdom—life as impermanent, not entirely satisfying, nor having a unique self nature. The preliminary application of the Middle Way begins as a moral directive and karmic correction, but through the Four Noble Truths insight recognition and fulfilling the Middle Way guidance, self-referenced ignorance is uprooted as the Unshakeable Deliverance of Mind—the breakthrough to Nirvana, the Unconditioned and Unfabricated.

Determined and mindfully directed, affirm the Buddha, Dharma and Sangha as reflected in the Four Noble Truths vision and insights and the Middle Way guidance. Note the relief as craving's compelling subconscious* urgency quiets. A non-self recognition and the cessation of self-promoting habits are directly known. Confirmation of the Buddha, Dharma and Sangha in relationship to one's life intensifies. Calmed and centered to distinguish the Noble Truths recognition, realized is how a mistaken self-view is unrewarding and a conflicted burden. Beyond self-associated intellect and imagination, personal experience consolidates as wisdom to realize the misguided self-fully.

Stream Enterer 'Fruit' Insight Recognition for the Triple Gem

Through seclusion, dispassion and cessation to renunciation, the Seven Enlightenment aids 'fruit' insight recognition penetrates the self-tormenting delusion. A dual function as 'actively' directing as well as 'settling' to penetrate as a Stream Enterer self-identity view 'fruit' wisdom is realized.

The Buddha

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. As a noble example and wisdom offering, the Buddha is testimony that the liberating quest ending suffering can be realized and fulfilled. Sharing Stream Entry passage to liberation, the Buddha enables others to first improve their lives through the basic level of conduct and virtue then directed to insight and wisdom.

Affirm the Buddha's unconditional compassion, extraordinary qualities, perfected nobility and profound wisdom—and the same 'awakening' is possible for everyone. The Noble Truths vision and insight recognizes the mistaken self-delusion tied to the Sense Realm and the Conditions Arising cause and effects suffering fallout. From an 'uninstructed' self-obsessed person to a responsible, knowingly directed Stream Enterer, the Buddha's footsteps are followed to deliverance.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, follow the clarified and penetrating recognition of the Buddha as

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

discernment. Distinguishing the many in the 'one,' the self actor illusion is revealed as a Conditions Arising causes and effects afflicted history. Recognized is craving's compelling urgency as delight and pleasure to fulfill a self-notion. Through the Buddha's profound guidance, Stream Entry insight is known.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-identification while promoting beneficial mental awareness, the non-self insight releases the body/mind self-attachment tied to the Sense Realm. Through the Buddha's profound guidance, Stream Entry insight is known. .

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, verified by one's own experience, having renunciation, restraint and proper conduct as a Stream Enterer, worldly distractions and casual Sense Realm demands are dropped. A Buddha-like calmed abiding from self-domination is known. Acknowledge the repose from overt sense-engaged actions and plotting mental activities. Through the Buddha's profound guidance, Stream Entry insight is known.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, dropping physical identification and mental associations for the Sense Realm, tranquility arises as a settled, harmonious and serene abiding. As the Buddha uprooted self-attachments, so too does one experience the release from suffering. Craving's urgency diminished, acknowledge the depths as a peaceful abiding not indulged through self-identification. Through the Buddha's profound guidance, Stream Entry insight is known.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Buddha reveals the profound recognition for self affliction, penetrating craved after implications which lead to continued Sense Realm existence suffering. As a Stream Enterer, self-identity view confusion is lifted as wisdom-recognition stands out. Through the Buddha's profound guidance, Stream Entry insight is known.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but

rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, through dispassion, restraint and relinquishment, the liberating peace of the Buddha is experienced—not engaged in craving after to fulfill a self-notion, suffering stops. As a Stream Enterer, the Buddha's example is followed as recognition and release from self-tormented suffering. Through the Buddha's profound guidance, Stream Entry insight is known.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed as the Buddha did to a breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-pressured focus; **Interest as** relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency to fulfill a self-notion; and **One-Pointed Clarity** realizes the Buddha-like nobility and penetrating insight-recognition as Stream Enterer 'fruit' wisdom (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Dharma

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight. The Dharma is the recognition and wisdom that has always existed, but has taken an enlightened person such as the Buddha to bring to light and share the way to liberation:

The Four Noble Truths:

- The pursuit of a body/mind self-referenced identification (the Five Groups of Self-Attached Identification) is impermanent, dissatisfying and of a non-self diverse action nature;
- the pursuit of craving after as delight and pleasure for a self-referenced identification leads to suffering and the rounds of rebirth;
- the elimination of the pursuit of craving after for a self-reference identification is the end of suffering (realizing Nirvana);
- and the Middle Way Noble Eightfold Path as guidance is followed and fulfilled, leading to suffering's end and liberation.

Following the Middle Way Path guidance not tied to the self extremes of gratification and indulgence or aversion and aggression, the Dharma

penetration reveals a self-sourced suffering as well as suffering's end. Acknowledge the shift from an 'uninstructed' self-absorbed person to an aware, Dharma-realized and insightful Stream Enterer.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, follow the Dharma's clarifying and penetrating recognition of the Noble Truths vision and insight, exposing a self-illusion as well as the Conditions Arising causes and effects suffering history. Craving's compelling urgency as delight and pleasure to fulfill a self-notion stands out. Through Dharma non-self recognition, Stream Entry insight is known.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-identification while promoting beneficial mental awareness, Dharma knowledge of the Noble Truths releases the body/mind self-identified attachment tied to a Sense Realm existence and penetrates as a non-self recognition. Through Dharma non-self recognition, Stream Entry insight is known.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, verified by one's own experience Sense Realm distractions and demands are dropped, and Dharma non-self insight is realized. A calmed abiding from self-domination is known. Acknowledge the repose from overtly engaged sense-related activities and mental fabrications. Through Dharma non-self recognition, Stream Entry insight is known.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, dropping physical identification and mental associations for the Sense Realm, tranquility as a calm abiding through following and applying the Middle Way guidance realizes the Dharma's truths (impermanence, dissatisfaction and the non-self diverse action nature). As the Buddha uprooted self-attachments, so does one experience the released serenity through Dharma insight to suffering's end. Craving's urgency diminished, acknowledge the depths as a peaceful abiding not indulged in self-identification. Through Dharma non-self recognition, Stream Entry insight is known.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, experience the Noble Truths Dharma insight recognition. A clarified and profound awareness, penetrated are craved after self-implications and the related suffering connected to a Sense Realm existence. As a Stream Enterer, confusion is lifted as Dharma insight reveals the non-

self nature of life and reality. Through Dharma non-self recognition, Stream Entry insight is known.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, through dispassion, restraint and relinquishment, liberating Dharma insight is penetrated—not following craving linked to fulfilling a self-notion, the self-suffering ordeal ends. Through Dharma non-self recognition, Stream Entry insight is known.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed as Dharma insight through the breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-pressured focus; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency to fulfill a self-notion; and **One-Pointed Clarity** realizes the Dharma penetrating insight-recognition as Stream Enterer 'fruit' wisdom (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Sangha

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight. The Sangha are the noble practitioners of monastics as well as lay persons who have taken refuge in the Buddha and the Dharma and endeavor to fulfill Stream Entry Passage to final Wisdom-Liberating Deliverance. Of course, along the way there are levels of practitioners varying in experience, maturity and wisdom, but all go through the same rites of passage as Stream Enterer to eventual liberation in seven or fewer life times. It all comes down to how long one wants to remain attached and suffer as a self actor. Following the Middle Way Path guidance, the Sangha adopts the principles and insights of the Dharma as revealed and shared by the Buddha to end suffering. From an 'uninstructed' self-obsessed person to a responsible, knowingly directed Stream Enterer, follow the Sangha's lead to deliverance.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, follow as direct recognition through Sangha participation to penetrate the Noble Truths recognition, exposing the self actor illusion as well as the Conditions Arising causes and effects suffering history. Recognized is craving's compelling urgency as delight and pleasure to fulfill a self-notion. Through Sangha empowerment, Stream Entry insight is known.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-identification while promoting beneficial mental awareness, Sangha participation helps realize the Noble Truths insight for the body/mind self-reference tied to a Sense Realm existence and penetrates the non-self recognition. The Sangha practitioner is directed to fulfilling wisdom-liberation ending suffering. Through Sangha empowerment, Stream Entry insight is known.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, verified by one's own experience Sense Realm distractions and demands are dropped through Sangha participation. A calm abiding from self-domination is known. Acknowledge the repose from overtly engaged sense-related activities and mental fabrication. Through Sangha empowerment, Stream Entry insight is known.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, dropping physical identification and mental associations for the Sense Realm, tranquility as a calm abiding through following and applying the Middle Way guidance as a Sangha follower. Experiencing release through insight, suffering as self-sourced is correctly discerned. With craving's urgency diminished, acknowledge the depths as a peaceful abiding not indulged in self-identification. Through Sangha empowerment, Stream Entry insight is known.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, through Sangha participation direct insight for the Noble Truths as a clarified recognition for craved after self-implications and the related suffering connected to a Sense Realm existence. As a Stream Enterer directed through Sangha participation, confusion is lifted as insight reveals the non-self nature of life and reality. Through Sangha empowerment, Stream Entry insight is known.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, directed through through Sangha participation, dispassion, restraint and relinquishment, liberating insight is penetrated—eliminating the craving after to fulfilling a self-referenced identification, the self-suffering ordeal ends. Through Sangha empowerment, Stream Entry insight is known.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed through Sangha participation as insight for the breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-pressured focus; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency to fulfill a self-notion; and **One-Pointed Clarity** realizes through Sangha participation the penetrating insight-recognition as Stream Enterer 'fruit' wisdom (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from Sense Realm conditioned world distractions, afflictions and delusions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Stream Enterer 'fruit' recognition eradicates doubt and uncertainty for the Triple Gem (Buddha, Dharma and Sangha), briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self-extremes, Stream Enterer 'fruit' recognition for the Triple Gem (Buddha, Dharma and Sangha) is rightly penetrated.



“Whatever treasure there be either in the world beyond, whatever precious jewel there be in the heavenly worlds, there is nought comparable to the Tathagata (the perfect One). This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.

“That Cessation, that Detachment, that Deathlessness (Nibbana) supreme, the calm and collected Sakyan Sage (the Buddha) had realized. There is nought comparable to this (Nibbana) Dharma. This precious jewel is the Dharma. By this (asseveration of the) truth may there be happiness.

“The Supreme Buddha extolled a path of purity (the Noble Eightfold Path) calling it the path which unfailingly brings concentration. There is nought comparable to this concentration. This precious jewel is the Dharma. By this (asseveration of the) truth may there be happiness.

“As the woodland groves though in the early heat of the summer month are crowned with blossoming flowers even so is the sublime Dharma leading to the (calm) of Nibbana which is taught (by the Buddha) for the highest good.

“The eight persons extolled by virtuous men constitute four pairs. They are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

“The Peerless Excellent one (the Buddha) the Knower (of Nibbana), the Giver (of Nibbana), the Bringer (of the Noble Path), taught the excellent Dharma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.” SN 39

“There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: ‘Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.’

“He is endowed with verified confidence in the Dharma: ‘The Dharma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.’

“He is endowed with verified confidence in the Sangha: ‘The Sangha of the Blessed One’s disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One’s disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.’” AN 10.92

“There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One... verified confidence in the Dharma... verified confidence in the Sangha... He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.” AN 10.92

“Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms and ceremonies; trusts karma, not protective charms and ceremonies; does not search for recipients of his/her offerings outside (of the Sangha), and gives offerings here first.” AN 5.175

“I am satisfied with this internal bath: confidence in the Blessed One.” SN 55.30

“Suppose a man were to throw a jar of ghee or a jar of oil into a deep lake of water, where it would break. There the shards and jar-fragments would go down, while the ghee or oil would rise upward and separate out. In the same way, if one’s mind has long been nurtured with conviction, nurtured with virtue, nurtured with learning, nurtured with relinquishment, nurtured with discernment, then when the body... nevertheless the mind... rises upward and separates out.” SN 55.21

“...the disciple of the noble ones is endowed with verified confidence in the Dharma... verified confidence in the Sangha... virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. Not content with those virtues pleasing to the noble ones, he exerts himself further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind

becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.” SN 55.40

*And better than a hundred years
lived without seeing
the ultimate Dharma, is
one day
lived seeing
the ultimate Dharma. DH 115*

Chapter Nine

Stream Enterer Rites and Rituals Path Experience



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“There is the case where a [person] is virtuous, but not fashioned of [defined by] virtue. He discerns, as it actually is, the awareness-release and discernment-release where his skillful habits cease without trace.”
MN 78

Rites and Rituals

Following the Middle Way Path through Stream Entry passage, rites and rituals are recognized and accepted for what they offer. More symbolic than substantial, the ceremonial side of religion or faith-based practices serves a purpose in establishing continuity, a degree of focus, and helping foster dedication, enthusiasm and a communal bond. But there are limits to rituals and services because they don't follow all the way to Wisdom-Liberating Deliverance ending suffering. Directly knowing life and reality, the Four Noble Truths vision and insights are directed to Wisdom-Liberation—craving's elimination and bringing an end to the self actor illusion suffering ordeal.

For example, the Five Wise Actions can be taken in context with rites and rituals as simple right and wrong commandments, but in context with the Four Noble Truths insights and the Middle Way guidance, the Five Wise Actions help control and diminish self-promoted suffering, and are directed to liberation and suffering's end. The subconscious* revealed, the Middle Way's conduct and virtue is emphasized (Wise Speech, Wise Action and Wise Livelihood) and function to quell habitual domination to discern the deeper implications of the Four Noble Truths (self as synonymous with suffering).

As venerating as ceremonies are, they can be a barrier keeping one from insight and wisdom. Caught up in the ritual sideshow, the practical and insightful are overlooked. Ceremonies are benefiting, but Stream Entry passage requires a determined energy and clear-minded focus. Unintentionally, rites and rituals can uphold a self-centered notion. Again the nobility and usefulness aren't in question, but the ceremonial connection is a limited insight.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Focused and discerning, acknowledge how meditation and the Middle Way guidance bring a grounded stability and poise, directed to an insightful recognition. As both a tranquility and insight, the Middle Way appreciation without self extremes centers on the breath and body, the mind following to naturally settle to a calm, intuitive recognition. Acknowledge what it is to be free of the proverbial 300 pound self-gorilla. The first impulse is to always appease the self actor, note how craving's subliminal urgency to act and react is muted. Down graded is conflicted self-torment. Settle into the Middle Way appreciation as Stream Entry recognition for rites and rituals.

Wisely reflecting while applying renunciation and restraint, the Noble Truths non-self recognition becomes clear and the full scope of the Middle Way Noble Eightfold Path (Wise Understanding through to Wise Concentration) unites as a complete vision and insight—release from the self-deluded ordeal. There is no blind faith here, but the Four Noble Truths reveal the malady, problem, cure and treatment. There is recognition as to the role and function of rites, rituals and ceremonies.

Stream Enterer Path Recognition for Rites and Rituals

Seclusion Absorption—Removed from jarring Sense Realm engaged intrusions, the Fine-Material Realm Seclusion Absorption is a refined, tranquil experience. Separate from sense contacted feelings, sensations and pressures to a seclusion disengaged from sense stimulation tied to a Sense Realm association.

Following on the Middle Way appreciation, the Fine-Material Seclusion is a refined experience in contrast to coarser Sense Realm's demands, distractions and taxing self-absorbed preoccupations. Slowly separate from mundane self-identification to settle to a seclusion disengaged from sense-related stimulation and generated feelings. Rites and rituals are helpful but have their limitations. Now direct awareness as a Middle Way tranquility and insight that isn't self-absorbed.

Acknowledge the separation and detachment from over the top Sense Realm association, including for rites and rituals. Note how self-association becomes static as well as craving's urgency muted. Meditation as both a tranquility and clear-knowing experience, through the Seclusion Absorption acknowledge the separation from Sense Realm associations, including rites and rituals.

Follow the shift away from self-identification to a Middle Way recognition detached from self-extremes. Sense Realm upheaval subdued, recognize

how self-directed craved after intentions and the subconscious form and function to fulfill a self-notion. The serenity known through the Fine-Material Awareness serves as an example for something other than sense-contacted, self-directed experiences connected to the Sense Realm and rites and rituals.

Concentration Absorption—A focus removed from sensory engagement, a Fine-Material Concentration Absorption naturally emerges from having established seclusion. A clear-minded, undisturbed concentrated focus forms. Note the decline of the discursive, self-engaged monologue and nagging habitual energies. Craving's urgency to fulfill a self-notion is muted and undemanding.

Settled, tranquil and aware, the impulse as self-urgency to act out subdued, experience the present connection as a composed and refined attention. Recognize how the Concentration Absorption is brought about through the settling of virtuous conduct and controlled behavior. The limiting role of rites and rituals is discerned. Concentration to one-pointed awareness comes together naturally diminishing the fickle Monkey Mind prattle. With Sense Realm associations subdued, the Fine-Material Concentration absorption is settled into.

Follow as the self actor monologue quiets to a clarified, present mindful awareness. A deepened and peaceful serenity removed from overt self-identification stands out. An open-flowing awareness released from mental chatter, concentration as a 'Noble Silence' is known. Separated from mundane self-identification, follow on this intuitive recognition to a deepened Fine-Material awareness. Without contributing sense-related factors, dormant, active and transgressing habits are temporarily defused. Craving's subconscious urgency is subdued. A Middle Way, clear-minded concentration is experienced.

Equanimity Absorption—True tranquility comes from renunciation, restraint and release from Sense Realm engagements (including rites and rituals) and the barrage of sense-stimulated actions, the Equanimity Absorption stands out. Not actively promoting and engaged as a self actor, a centered and composed detachment as a Middle Way appreciation is known. The craved after persistence for a self-association diminishes to a non-self emptiness relief. The self actor is subdued.

The attachment to a self-connection falls away to a settled serenity without Sense Realm interactions and longings (including for rites and rituals). Acknowledge the settled well-being and released experience. Craving's

compelling urgency to fulfill a self-notion is muted. The Fine-Material Realm releases to a released and one-pointed clarity. Self-identification faded, the mind settles to abide as an Equanimity Absorption.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor-pleasure experience removed from self-identification within the Sense Realm. With Sense Realm activity absent (including rites and rituals), know the depths of this settled capacity and recognition. Separated, unrestricted and not sided-tracked and absorbed by a self-reference, the Detachment Absorption is a serene recognition removed from over-the-top Sense Realm entanglements. A settled presence without the distressing preoccupied onslaught to be pleased or as pain free pretext to fulfill a self-ideal, note how awareness is a refined and detached recognition.

A Middle Way appreciation without self-indulgence or reacting to painful or pleasurable extremes, note the absence of craving for a self-notion in context to the Sense Realm. Acknowledge the unburdened relief. A penetrating mindfulness, undisturbed and not complicated by overt self-involvement, one-pointed clarity as a Detachment Absorption is experienced.

Following a Middle Way appreciation that is settling and insightful, the Stream Enterer rightly discerns the role of rites and rituals tying one to a Sense Realm existence.

Established in Stream Enterer faith, energy, mindfulness, concentration and wisdom, 'fruit' as a wisdom-recognition for rites and rituals is to be penetrated.



“The purification rites declared by the Brahmins... are one thing; the purification in the discipline of the noble ones is something else entirely.” AN 10.176

[The Buddha:]

*“They hoped for, liked,
longed for,
so sacrificed [through rites and rituals]—
they longed for sensuality,
dependent on gain.
I tell you:
those who take on the yoke
of sacrifice [rites and rituals],
impassioned with
the passion for becoming,
have not crossed over birth and aging.”*

[Punnaka:]

*“If those who take on the yoke of sacrifice [rites and rituals]
haven't crossed over the flood, dear sir,
then who in the world
of beings divine and human
has crossed over birth and aging?
I ask you, O Blessed One.
Please tell me.”*

[The Buddha:]

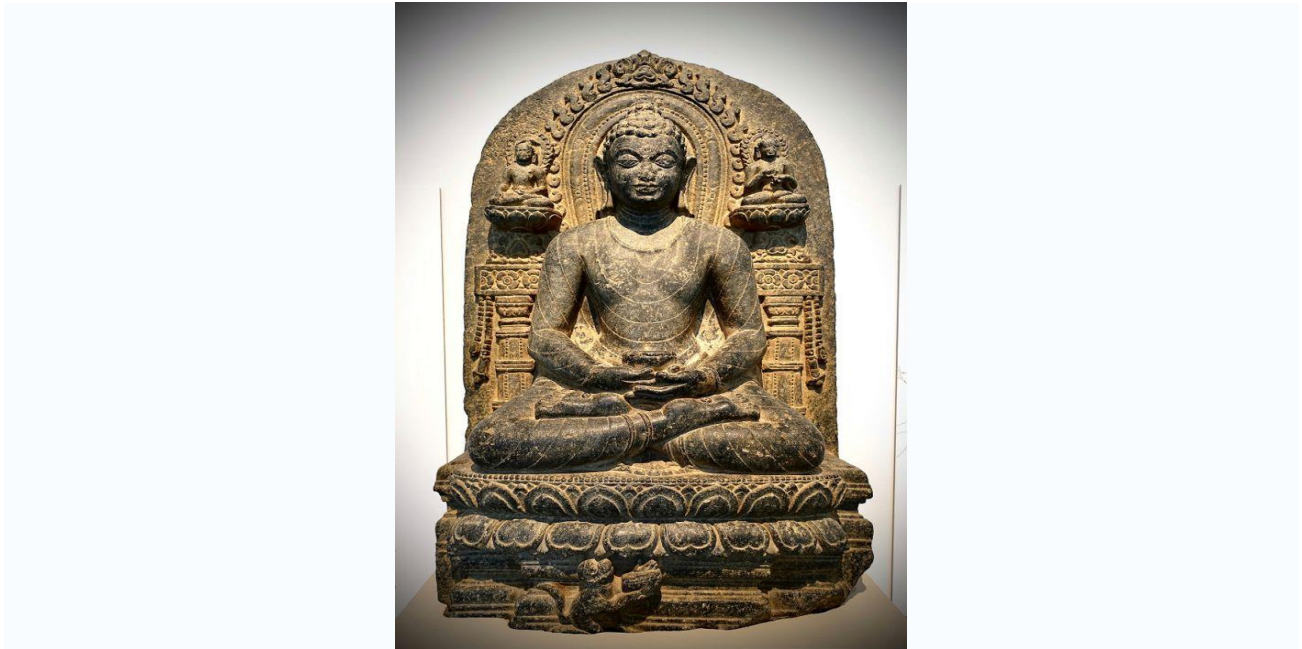
*“He who has fathomed
the far and near in the world,
for whom there is nothing
perturbing in the world —
his vices evaporated,
undesiring, untroubled,
at peace —
he, I tell you, has crossed over birth
and aging.” Snp 5.3*

*“Broad knowledge, skill,
well-mastered discipline,
well-spoken words:
This is the highest protection.” KHP 5*

“Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she does not have conviction [in the Buddha's Awakening]; is unvirtuous; is eager for protective charms and ceremonies; trusts protective charms and ceremonies, not karma; and searches for recipients of his/her offerings outside [of the Sangha], and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.” AN 5.175

Chapter Ten

Stream Enterer Rites and Rituals 'Fruit' Experience



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“[The enlightened person] doesn't speak of purity in terms of view, learning, knowledge, precept and practice. Nor is it found by a person through lack of view, of learning, of knowledge, of precept or practice. Letting these go, without grasping, one is independent, at peace.” SN 4, 9

Helpful in fostering enthusiasm and dedication as well as a limited direction, rites and rituals fall short and are unable to bring one to the Unshakeable Deliverance of Mind eradicating self-referenced ignorance ending suffering. The Noble Truths clarification and the Middle Way guidance (virtue, meditation and wisdom) serve to guide one to insight-recognition and penetrate the craving after to fulfill a self-notion.

Rites and rituals put one on course to meaningful changes and a deeper awareness, but nevertheless remain at the ritual or ceremonial level giving an incomplete sense of security and empowerment yet tied to a self-illusion. Responsible for one's thoughts, speech and actions, realized are how careless and impulsive one has been, reflecting a self-absorbed focus directed through desire, hatred and confusion. The Stream Entry journey proceeds to deliverance from self-referenced suffering.

Stream Enterer 'Fruit' Insight Recognition for Rites and Rituals

Through seclusion, dispassion and cessation to renunciation, the Seven Enlightenment aids 'fruit' insight recognition penetrates the self-tormenting delusion. A dual function as 'actively' directing as well as 'settling' to penetrate as a Stream Enterer the rites and rituals 'fruit' wisdom is realized.

Rites and Rituals

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. The Noble Truth recognition as penetrating insight discerns the self-attachment for rites and rituals tied to a Sense Realm existence and the Conditions Arising cause and effects suffering fallout. A Middle Way appreciation not centered on one-sided demands and distractions, from an 'uninstructed,' self-centered person to a knowing, responsible and directed Stream Enterer. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, follow the Noble Truth clarified recognition for rites and rituals—revealed is the underlying self-illusion as well as the diverse compelling actions and conditions (the many actions giving the illusion of the ‘one’) making for a suffering history. Impermanent and short-lived, realized are the limitations to rites and rituals as a ceremonial function to uphold a self context and comfort. Craving’s urgency as delight and pleasure to fulfill a self-notion stands out. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self-extremes, removing detrimental craved after self-identification while promoting beneficial mental awareness, non-self insight releases the attachment to rites and rituals. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self-extremes, verified by one’s own experience, having renunciation, restraint and proper conduct as a Stream Enterer, worldly distractions and casual Sense Realm engagement is dropped. Settled and undisturbed, self-identification for rites and rituals is realized. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self-extremes, dropping self-identification through rites and rituals, serenity arises as self-attachment fades. Experiencing the released serenity from a self-emphasis, tranquility arises as settled, harmonious and freed. Craving’s urgency diminished, acknowledge the depths of this peaceful abiding not indulged through self-identification. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self-extremes, the Noble Truth insight for non-self discerned through a Middle Way appreciation, a clarified and profound recognition stands out penetrating self-implications connected to rites and rituals—how one is dominated and hampered by craving after to fulfill a self-notion. As a Stream Enterer, confusion is lifted and wisdom-recognition stands out. Insight comes to light for the limiting role of rights and rituals tied to the Sense Realm.

As a Stream Enterer wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as

self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self-extremes, through dispassion, restraint and relinquishment, release from rites and rituals' domination is experienced—not engaged in the craving after to fulfilling a self-notion, suffering stops. Insight comes to light for the limiting role of rites and rituals tied to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to the role of rites and rituals through the breath, body and mind recognition; **Sustained Contact** discerns to relax the breath and body from the self-centered emphasis of rites and rituals; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency to fulfill a self-notion; and **One-Pointed Clarity** realizes the limiting role of rites and rituals as Stream Enterer 'fruit' insight-recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from Sense Realm conditioned world distractions, afflictions and delusions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Stream Enterer 'fruit' recognition eradicates the deception and attachment for rites and rituals, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self-extremes, Stream Enterer 'fruit' recognition for rites and rituals is rightly penetrated.



"[He/she] has conviction; is virtuous; is not eager for protective charms and ceremonies; trusts Karma, not protective charms and ceremonies; does not search for recipients of his/her offerings outside (of the Sangha), and gives offerings here first." AN 5.175

"...[Not following or adhering to rites and rituals] there are three ways in which one is made pure by bodily action, four ways in which one is made pure by verbal action, and three ways in which one is made pure by mental action.

Skillful Bodily Action

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dharma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

Skillful Verbal Action

"And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come and tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward. Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have

broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dharma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

Skillful Mental Action

“And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how one is made pure in three ways by mental action.” AN 10.176

“With his gaining of insight he abandons three states of mind, namely self-illusion, doubt, and indulgence in meaningless rites and rituals, should there be any. He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings.” SN 39

“He attends appropriately, This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: self-identity view, doubt, and grasping at rites and rituals.” MN 2

Chapter Eleven

The Once Returner Weakening Desire Path Experience



Chapter Eleven

The Once Returner Weakening Desire Path Experience

With desire the world is tied down.

*With the subduing
of desire it's freed.*

*With the abandoning
of desire all bonds
are cut through. SN 1.69*

The five standout characteristics of Stream Entry experience (faith, energy, mindfulness, concentration and wisdom) deepen in the Once Returner to weaken desire and hatred tied to the Sense Realm. The fulfillment means having only to return 'once more' to a Sense Realm rebirth before liberation.

Faith—Established in Stream Entry recognition, faith, confidence and trust as a Once Returner are unwavering as the Middle Way guidance is diligently followed. The insightful path experience strengthens to weaken Sense Realm related desire and hatred.

Energy—Continual effort is made to fulfill the liberating mission ending self-deluded suffering. In this case, specifically weakening desire and hatred tied to the Sense Realm.

Mindfulness—Awareness, recognition and insight further broaden to distinguish the Sense Realm plight. One is all the wiser to cope with and handle sense related issues and distress.

Concentration—A clear-minded recognition, self-centered indulgences and pursuits as well as discerning craving's urgency to fulfill a self-notion, Sense Realm desire and hatred diminish.

Wisdom—Astute, steadfast and wise, a Noble Truths discerning recognition penetrates the self actor illusion, weakening the attachments of desire and hatred associated with the Sense Realm.

Weakening Desire

“The Once-Returner and one practicing for the realization of the fruit of Once-Returner [eradicating desire and hatred tied to the Sense Realm]...” AN 8, 19

“With the utter destruction of the [first] “Three fetters [Stream Enterer self-identity view, faith and confidence in the Triple Gem, the limitations of rites and rituals] and the attenuation of greed, hatred and delusion he becomes a Once Returner, who comes back to this world only once more and then makes an end to suffering.” AN 3, 85

Recognize how desire arises through contacted sense-media impressions affecting feelings and perception, giving way to craving after as delight and pleasure to fulfill a self-notion, then leading to attachments and on to a compromised suffering fallout. Caught up in self-afflicted trappings, desire as a sense-contacted provocation is exciting and compels one to crave all the more intensely, but when the moment passes as it inevitably will, one is left dissatisfied, miserable and longing. Eyes/forms, ears/sounds, nose/scents, tongue/tastes, and tactile/touch—each contacted impression is a separate interaction mistaken as a self-experience. Gratification of the senses is unending and exhausting. Feel how the breath tightens with anticipation. Note how the mind narrows in excitement to seek out a self-affirmation through pleasure. Connecting with the breath’s quality as restricted and charged, acknowledge where the body is stressed (facial muscles, chest and abdomen). Note how subconscious* intentions go on to promote self-fulfilling actions. A Middle Way appreciation not tied to self extremes, follow the shift away from desire, greed and lust as the body relaxes, the mind quiets and self-identification diminishes.

The Middle Way’s Wise Intention as a preventative restraint along with renunciation are applied to curtail sensory engagement from escalating to out of control longing and desiring, and subconscious craved after urgency is curbed. Wise Effort actively forsaking gratification and indulgence is directly applied. Established in strict conduct and concentration, insight matures as a Once-Returner to weaken desire so as not to arise as frequently or as previously dominating.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one’s life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

An intuitive Middle Way recognition, penetrated are the general shortcomings that are part of life and made worse by self-entanglement as well as through tranquility and insight to regard the Noble Truths wisdom-recognition—impermanence, dissatisfaction, and a non-self emptiness, detaching from a self-referenced identification as well as realizing the diversity of conditioned actions giving the illusion of the ‘one.’ Matured, experienced and insightful, know the subtle relief accompanying the Once Returner experience, reflecting confidence, fulfillment, unburdening and equanimity not tied to the Sense Realm.

The Once Returner Weakening Desire Path Experience

Seclusion Absorption—Following on the Middle Way tranquility and insight, apply the Fine-Material Higher Meditation, Seclusion is a refined experience in contrast to the coarser Sense Realm’s demands, distractions and taxing self-absorbed preoccupations. Slowly separate from mundane self-identification to settle to a seclusion disengaged from sense-media engagement generating desire, greed and lust. Recognize how self-directed desires arise from sense-media contacts (eyes/forms, ears/sounds, nose/scents, tongue/tastes, and tactile/touch): persistent dormant subconscious desires, present active desires flashing and, finally, transgressing acted upon desires giving way to suffering consequences.

Note the present passivity and inactivity to be separated from over-the-top Sense Realm demands, desires and lustful disturbances, feelings (pleasant, painful and neutral), and the craved after urgency to fulfill a self-agenda. A Middle Way appreciation not taken in by gratification or indulgence stands out. The breath, body and accompanying physical associations as well as craving’s self-absorbed urgency become static and muted. The Once Returner weakens desire tied to the Sense Realm.

Concentration Absorption—A focus and attention removed from sensory engagement, the Fine-Material Concentration Absorption naturally emerges established through seclusion and restraint. Note as the discursive monologue and persisting habitual energies decline. Craving’s urgency to fulfill a self-notion is muted and undemanding.

Settled, tranquil and aware, the impulsiveness to seek out and react subdued, experience the present connection as a composed and refined attention. Recognize how the Concentration Absorption is further brought about through the settling of virtuous conduct and controlled behavior. Concentration as a

one-pointed awareness comes together naturally, diminishing Monkey Mind chatter. With Sense Realm associations subdued, the Fine-Material Concentration absorption is settled in to.

The Concentration Absorption continues as an extension centered through a Middle Way appreciation. Follow the silencing of the self actor monologue to a clarified, undisturbed awareness. A deepened and peaceful serenity removed from overt self-fulfilling desires stands out. Note the freeing and separation from self-referenced identification to a concentrated detachment from Sense Realm intrusions.

As an open-flowing awareness released from mental prattle, a Noble Silence is known. Desiring as a self actor fades into the background. Without contributing sense-related factors, dormant, active and transgressing habits are temporarily defused and craving's subconscious urgency is subdued. The Once Returner weakens desire tied to the Sense Realm.

Equanimity Absorption—A tranquility emerging from renunciation, restraint and the release of self-engaged desire, greed and lust tied to Sense Realm entanglements, the Equanimity Absorption stands out. Not actively promoting a self agenda, the Middle Way tranquility and insight as personal intuition is experienced. Craving's compelling urgency to fulfill a self-notion diminished, a non-self emptiness relief is known.

Without overt sense-media disturbances, the drive for self-engagement weakens to an equanimous abiding from Sense Realm longing. Not compelled to indulge and fulfill a self-notion, feel the depths of this settled well-being and tranquility. Craving's urgency to fulfill a self-notion is muted and undemanding. Self-referenced identification diminished, the mind settles to an Equanimity Absorption. The Once Returner weakens desire tied to the Sense Realm.

Detachment Absorption—Equanimity gives way to the Detachment Absorption as a neither-pain-nor pleasure experience removed from Sense Realm self-inclined desire, greed and lust. With the distressing Sense Realm onslaught absent, know the depths of this settled capacity and recognition.

A Middle Way appreciation without self-indulgence or reacting to painful or pleasurable extremes, note the absence of craved after urgency to fulfill a self-notion tied to the Sense Realm. Acknowledge the relief as a detached

and weightless unburdening. A penetrating mindfulness, undisturbed and not complicated by self-pursuits, one-pointed clarity as a Detachment Absorption emerges. The Once Returner weakens desire tied to the Sense Realm.

Following a Middle Way tranquility and insight, the Once Returner discerns desire's role along as well as the craving after pursuit to fulfill a self-notion tying one to a Sense Realm existence and suffering fallout.

Established in Once Returner faith, energy, mindfulness, concentration and wisdom, 'fruit' as a wisdom-recognition weakening Sense Realm desire is to be penetrated.



“There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One... verified confidence in the Dharma... verified confidence in the Sangha... He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.” AN 10.92

“What is the path, the practice, for the abandoning of that desire?”

“Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination and the fabrications of exertion. This, Brahman, is the path, this is the practice for the abandoning of that desire.” SN 51.15

“Any desire-passion with regard to craving for sounds... craving for aromas... craving for flavors... craving for tactile sensations... craving for ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing.” SN 27.8

“Any desire-passion with regard to feeling... perception... fabrications... consciousness is a defilement of the mind. When, with regard to these five bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing.” SN 27.10

“And what is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.

“And what is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.” SN 46.51

“And what is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.” AN 9.64

Chapter Twelve

The Once Returner Weakening Desire 'Fruit' Experience



Chapter Twelve

The Once Returner Weakening Desire ‘Fruit’ Experience

“...with the destruction of the [first] three fetters [self-identity view, faith in the Triple Gem, and not inclined to rites and rituals] and with the attention of lust...are Once-Returners, returning once to this world to make an end of suffering...they too will get safely across to the futher shore.” MN 34

The itch that doesn't stop itching, desire, greed and lust are unending and conneted to a mistaken self-reference. An excited and out-of-control yearning, there is an inate dissatisfaction to the conditioned Sense Realm because experiences are short-lived, leaving one unsettled, frustrated, dissatisfied and as a result suffering. As a Once Returner, awareness ripens to insight weakening desire, greed and lust related to Sense Realm participation.

Craving's urgency as delight and pleasure to fulfill a self-notion stands out linking dormant subconscious, active present, and transgressing acted on desirous impulses having far-reaching consequences. A Noble Truth discernment recognizes the drawbacks, dangers and the suffering fallout that comes with upholding a self-notion as well as the diversity of Conditions Arising causes and effects history related to the body/mind Five Groups of Self-Attached Identification.

The Once Returner ‘Fruit’ Recognition Weakening Desire

Through seclusion, dispassion, cessation to renunciation, the Seven Enlightenment aids insight-recognition penetrates the self-desiring delusion. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as a Once Returner, the desire ‘fruit’ wisdom is realized.

Weakening Desire, Greed and Lust

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. Acknowledge the breath when desiring as a tightening with anticipation and longing, facial tension, clenching of the torso and abdomen, and the stress of mental activities narrowing to seek out and focus on an alluring subject or theme in order to fulfill a self-related notion.

The Noble Truth recognition as penetrating insight discerns the self-attachment for desire, greed and lust in connection to a Sense Realm

existence and the Conditions Arising cause and effects suffering fallout. As a Once Returner, insight comes to light weakening desire connected to the Sense Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self-extremes, follow the Noble Truth clarified recognition for desire, greed and lust—discerned is the self-illusion for desire arising via sense-media contacts (eyes, ears, nose, tongue and touch), and the feelings generated giving way to the craved after pursuit of desire, greed and lust to fulfill a self-notion within the Sense Realm. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self-extremes, removing detrimental craved after self-directed desiring while promoting beneficial mental awareness, non-self insight weakens desire, greed and lust.

The subconscious* exposed, transferring over at every instance are dormant subconscious, active present, and transgressing acted out impulses driving the self actor experience. The Middle Way Wise Intention and Wise Effort weaken desires; removing detrimental self-directed craving and promoting control and restraint. Wise Awareness and Wise Concentration as insight follow. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self-extremes, verified by one's own experience, having renunciation, restraint and proper conduct as a One Returner, worldly distractions and casual Sense Realm engagement are dropped. The Once Returner detaches from sense-media contacted agitated feelings to weaken craving for desire, greed and lust. Experienced is a calm and joyfully released abiding. Settled and undisturbed, self-identification through desire is dropped. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self-extremes, relieved from Sense Realm identification, serenity from subduing craving's urgency to promote a self-agenda through restraint and

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renunciation, tranquility arises as self-obsession fades. Acknowledge the released depths of this peaceful abiding disengaged from a desire, greed and lust. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self-extremes, the Noble Truth non-self insights (impermanence, dissatisfaction and non-self recognition) along with Wise Intention as restraint and renunciation, a clarified recognition stands out penetrating the self-associated implications for desire, greed and lust—how one is dominated and hampered by craving after to fulfill a self-obsessed attachment. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

As a Once Returner wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one’) and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self-extremes, through dispassion, restraint and relinquishment, detachment as relief is experienced, having weakened desire, greed and lust tied to the Sense Realm. Note how craving’s urgency to fulfill a self-notion is stopped and doesn’t escalate to suffering consequences. As a Once Returner, insight comes to light weakening desire in connection to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to the craving after of desire, greed and lust through a breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-centered focus to weaken desire, greed and lust; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency weakening desire, greed and lust; and **One-Pointed Clarity** realizes the role of craving after weakening desire, greed and lust as a Once Returner ‘fruit’ insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from Sense Realm conditioned world distractions, afflictions and delusions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Once Returner 'fruit' recognition weakens desire, greed and lust, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Once Returner 'fruit' recognition for desire is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues as a Once Returner 'fruit' experience to weaken hatred and aversion.



“With the total ending of [the first] three fetters, and with the attenuation of passion, aversion, and delusion, are Once Returners, who — on returning only one more time to this world — will make an ending to stress...” MN 118

“There is the case where a disciple of the noble ones reflects thus: 'I love life and don't love death. I love happiness and abhor pain. Now if I — loving life and not loving death, loving happiness and abhorring pain — were to be killed, that would be displeasing and disagreeable to me. And if I were to kill another who loves life and doesn't love death, who loves happiness and abhors pain, that would be displeasing and disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from taking life, gets others to refrain from taking life, and speaks in praise of refraining from taking life. In this way his bodily behavior is pure in three ways.

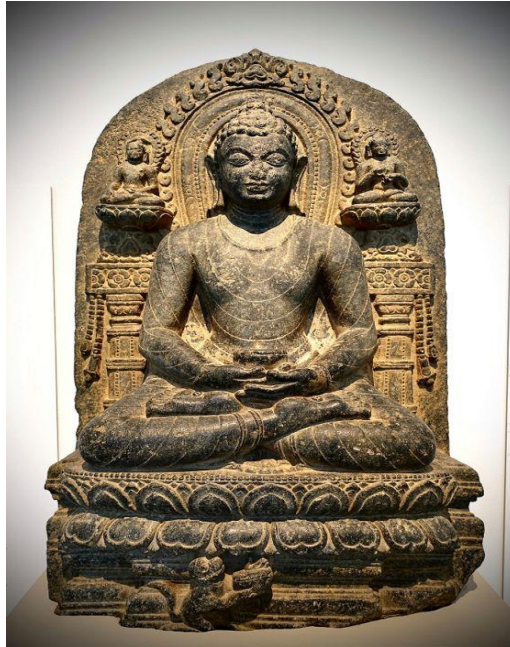
“...his virtue is permanent, his virtue is steadfast. With the total ending of [the first] three fetters, he is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening.” AN 3.87

“These five are a person of integrity's gifts. Which five? A person of integrity gives a gift with a sense of conviction. A person of integrity gives a gift attentively. A person of integrity gives a gift in season. A person of integrity gives a gift with an empathetic heart. A person of integrity gives a gift without adversely affecting himself or others.” AN 5.148

“And what is heedfulness? There is the case where a [person] guards his mind with regard to [mental] fermentations and mental qualities accompanied by fermentations. When his mind is guarded with regard to fermentations and mental qualities accompanied by fermentations, the faculty of conviction goes to the culmination of its development. The faculty of persistence... mindfulness... concentration... discernment goes to the culmination of its development.” SN 48.56

Chapter Thirteen

The Once Returner Weakening Hatred Path Experience



Chapter Thirteen

The Once Returner Weakening Hated Path Experience

“The Once-Returner and one practicing for the realization of the fruit of once-returner [weakening greed and hatred tied to the Sense Realm]...”
AN 8, 19

“With the utter destruction of the [first] Three fetters [Stream Enterer self-identity view, faith in the Triple Gem, and not inclined to rites and rituals] and the attenuation of greed, hatred and delusion he becomes a Once Returner, who comes back to this world only once more and then makes an end to suffering.” AN 3, 85

Weakening Hatred

Confronted by a stressful situation, a difficult person or by disturbing thoughts, anger and hatred arise when self-interests are challenged or threatened. Life can seem closer to a battleground. Recognize how anger and hatred first arise through a contacted sense-media impression, perception of the situation engaged, feelings affected, escalating to craving to defend a self-notion through anger or in retaliation, then leading to compromising actions and a suffering fallout. Anger and hatred are all about self-indignation, not getting one's way, and defending a self-notion. Notice how subconscious* intentions promote self-directed reactions.

A constricting pressure at the chest, feel how the breath is labored and closer to a suffocation. Tension increases at the forehead, around the eyes, and the jaw clenches. The temples pound, the mouth dries, the stomach sours as blood pressure and heart rate soar. Anger and hatred are like a raging storm. The consequences are negative feelings and frustration, aversion and rancor lashing out as enmity. A Middle Way appreciation not tied to self extremes, follow the shift away from anger, hatred, and aversion, relaxing the body and breath as the mind goes on to quiet and as self-identification diminishes.

Wise Intention as good will, kindness and friendship are called to mind then practically applied through Wise Effort to circumvent and redirect anger.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Control is taken over subconscious festering hatred. There can be dissatisfaction or disappointment without going to the next level of attacking and outrage. Established in strict conduct and virtue, concentration and insight mature as a Once-Returner to weaken hatred so as not to arise as frequently or as previously dominating.

An intuitive Middle Way recognition, penetrated are the general shortcomings that are part of life and made worse by self-entanglement as well as through tranquility and insight to regard the Noble Truths wisdom-recognition—impermanence, dissatisfaction, and a non-self emptiness, detaching from a self-referenced identification as well as realizing the diversity of conditioned actions giving the illusion of the ‘one.’ Matured, experienced and insightful, know the subtle relief accompanying the Once Returner experience, reflecting confidence, fulfillment, unburdening and equanimity not tied to the Sense Realm.

The Once Returner Weakening Hatred Path Experience

Seclusion Absorption—Following on the Middle Way tranquility and insight, apply the Fine-Material Higher Meditation, Seclusion is a refined experience in contrast to the coarser Sense Realm’s demands, distractions and taxing self-absorbed preoccupations. Slowly separate from mundane self-identification to settle to a seclusion disengaged from sense-media engagement generating desire, greed and lust. Recognized how self-directed anger and hatred arise from sense-media contacts (eyes/forms, ears/sounds, nose/scents, tongue/tastes, and tactile/touch): dormant subconscious anger, present active anger flashing and, finally, transgressing acted upon anger giving way to suffering consequences.

Note the passivity and inactivity to be separated from over-the-top Sense Realm demanding anger and hateful disturbances, feelings (pleasant, painful and neutral), and the craved after urgency to fulfill a self-agenda. A Middle Way appreciation not taken in by aversion or hostility stands out. The breath, body and accompanying physical associations as well as craving’s self-absorbed urgency become static and muted. The Once Returner weakens anger and hatred tied to the Sense Realm.

Concentration Absorption—A focus and attention removed from sensory engagement, the Fine-Material Concentration Absorption naturally emerges from having established seclusion and restraint. Note as the discursive

monologue and persisting habitual energies decline. Craving's urgency to fulfill a self-notion is muted and undemanding.

Settled, tranquil and aware, the impulsiveness to seek out and react subdued, experience the present connection as a composed and refined attention. Recognize how the Concentration Absorption is further brought about through the settling of virtuous conduct and controlled behavior. Concentration as a one-pointed awareness comes together naturally, diminishing Monkey Mind chatter. With Sense Realm associations subdued, the Fine-Material Concentration absorption is settled in to.

The Concentration Absorption continues as an extension centered through a Middle Way appreciation. Follow the silencing of the self actor monologue to a clarified awareness. A deepened and peaceful serenity removed from overt self-fulfilling anger stands out. Note the freeing and separation from self-referenced identification to a concentrated detachment from Sense Realm intrusions.

As an open-flowing awareness released from mental prattle, a Noble Silence is known. Anger and hatred as a self actor fades into the background. Without contributing sense-related factors, dormant, active and transgressing habits are temporarily defused and craving's subconscious urgency is subdued. The Once Returner weakens anger and hatred tied to the Sense Realm.

Equanimity Absorption—A true tranquility emerging from renunciation, restraint and the release of self-engaged anger, hatred and aversion tied to Sense Realm entanglements, the Equanimity Absorption stands out. Not actively promoting a self agenda, the Middle Way tranquility and insight as personal intuition is known. Craving's compelling urgency to fulfill a self-notion diminished, a non-self emptiness relief is experienced.

Without overt sense-media disturbances, the drive for self-engagement weakens to an equanimous abiding from Sense Realm longing. Not compelled to indulge and fulfill a self-notion, feel the depths of the settled well-being and tranquility. Craving's urgency to fulfill a self-notion is muted and undemanding. Self-referenced identification diminished, the mind settles to an Equanimity Absorption. The Once Returner weakens anger and hatred tied to the Sense Realm.

Detachment Absorption— Equanimity gives way to the Detachment Absorption as a neither-pain-nor pleasure experience removed from Sense Realm self-directed anger, hatred and aversion. With the distressing Sense Realm onslaught absent, know the depths of this settled capacity and recognition.

A Middle Way appreciation without self-indulgence or reacting to painful or pleasurable extremes, note the absence of craved urgency to fulfill a self-notion tied to the Sense Realm. Acknowledge the relief as detachment and a weightless unburdening. A penetrating mindfulness, undisturbed and not complicated by overt self-involvement, one-pointed clarity as a Detachment Absorption emerges. The Once Returner weakens anger and hatred tied to the Sense Realm.

Following a Middle Way tranquility and insight, the Once Returner discerns anger's role along as well as the craving after pursuit to fulfill a self-notion tying one to a Sense Realm existence and suffering fallout.

Established in Once Returner faith, energy, mindfulness, concentration and wisdom, 'fruit' as a wisdom-recognition weakening Sense Realm anger and hatred is to be penetrated.



“Furthermore, he reflects thus: 'If someone, by way of theft, were to take from me what I haven't given, that would be displeasing and disagreeable to me... If someone were to commit adultery with my wives, that would be displeasing and disagreeable to me... If someone were to damage my well-being with a lie, that would be displeasing and disagreeable to me... If someone were to divide me from my friends with divisive speech, that would be displeasing and disagreeable to me... If someone were to address me with harsh speech, that would be displeasing and disagreeable to me... If someone were to address me with idle chatter, that would be displeasing and disagreeable to me. And if I were to address another with idle chatter, that would be displeasing and disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from idle chatter, gets others to refrain from idle chatter, and speaks in praise of refraining from idle chatter. In this way his verbal behavior is pure in three ways.” SN 55.7

“There are these ten ways of subduing hatred. Which ten?

“Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He has done harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is doing harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to do harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“One does not get worked up over impossibilities.

“These are ten ways of subduing hatred.” AN 10.80

*'He insulted me,
hit me,
beat me,
robbed me'
— for those who brood on this,
hostility isn't stilled.*

*'He insulted me,
hit me,
beat me,
robbed me'
—for those who don't brood on this,
hostility is stilled.*

*Hostilities aren't stilled
through hostility,
regardless.
Hostilities are stilled
through non-hostility:
this, an unending truth.*

*Unlike those who don't realize
that we're here on the verge
of perishing,
those who do:
their quarrels are stilled. DH 3-6*

*Having killed anger
you sleep in ease.
Having killed anger
you do not grieve.
The noble ones praise*

*the slaying of anger
— with its honeyed crest
and poison root —
for having killed it
you do not grieve. SN 1.71*

*Whence is there anger
in one without anger
tamed, calmed, living in tune,
released through right knowledge,
Such?*

*You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
wins a battle
hard to win.*

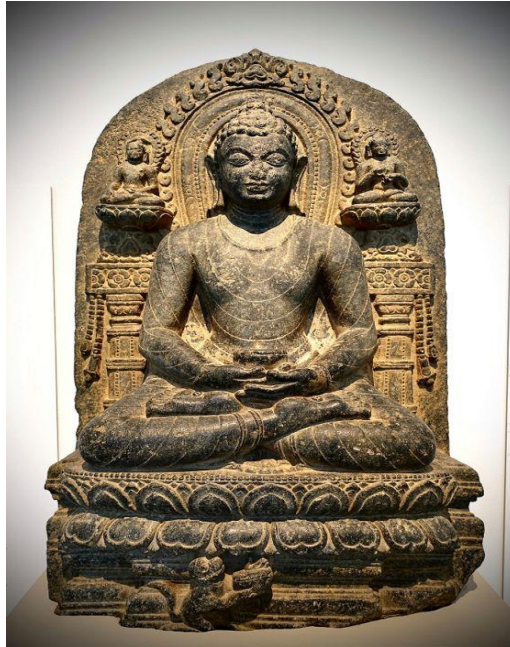
*You live for the good of both
— your own, the other's —
when, knowing the other's provoked,
you mindfully grow calm. TH 6.12*

*Dwelling in the cave of the heart:
cut it out with self-control,
discernment, persistence, right view.
The wise man would cut out
each and every form of unskillfulness.
Train yourselves:
'May we not be blotted out.'*

*Free from anger and untroubled,
free from greed, without longing,
tamed, your anger abandoned,
free from fermentation,
you will be unbound. AN 7.60*

Chapter Fourteen

The Once Returner Weakening Hatred 'Fruit' Experience



Chapter Fourteen

The Once Returner Weakening Hatred ‘Fruit’ Experience

“...with the destruction of the [first] three fetters [self-identity view, faith in the Triple Gem, and not inclined to rites and rituals] and with the attention of hatred...are Once-Returners, returning once to this world to make an end of suffering...they too will get safely across to the futher shore.” MN 34

As a Once Returner, insight deepens to weaken anger and hatred related to Sense Realm activity. Following the Middle Way Path, conduct and virtue as well as meditation and concentration mature to a Once-Returner recognition. Like stepping on hot coals, anger and hatred are a self-centered upset, torment and backlash. Temper tantrums, indignation, upsets, let downs, over the top anger, hatred as well as disliking, there is an innate dissatisfaction to Sense Realm challenges and experiences.

Craving’s urgency as delight and pleasure to defend and uphold a self-notion stands out, linking dormant subconscious, active present, and transgressing acted on angry impulses are transferred over to have far-reaching consequences. A Noble Truth discernment recognizes the drawbacks, dangers and the suffering fallout that comes with upholding a self-notion as well as the diversity of Conditions Arising causes and effects history related to the body/mind Five Groups of Self-Attached Identification.

Once Returner Weakening Anger and Hatred ‘Fruit’ Experience

Through seclusion, dispassion and cessation to renunciation, the Seven Enlightenment aids ‘fruit’ insight recognition penetrates the self-tormenting delusion. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as a Once Returner the anger ‘fruit’ wisdom is realized.

Weakening Anger, Hatred and Aversion

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes. Acknowledge the breath when angered as suffocating-like, facial tension, clenching of the torso and abdomen, and the stress of mental activities narrowing to seek out and focus on a challenging or threatening subject or theme in order to uphold and defend a sense of self.

The Noble Truth recognition as penetrating insight discerns the self-attachment for anger, hatred and aversion in connection to a Sense Realm

existence and the Conditions Arising cause and effects suffering fallout. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self-extremes, follow the Noble Truth clarified recognition for anger, hatred and aversion—discerned is the self-illusion for anger arising through sense-media contact (eyes, ears, nose, tongue and touch), and the feelings generated giving way to the craved urgency of anger, hatred and aversion as a reaction to defend a self-notion within the Sense Realm. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self-extremes, removing detrimental craved after self-defending anger while promoting beneficial mental awareness, non-self insight weakens anger, hatred and aversion.

The subconscious* exposed, transferring over at every instance are dormant subconscious, active present, and transgressing acted out impulses driving the self actor experience. The Middle Way Wise Intention and Wise Effort weaken anger; removing detrimental self-directed craving, and promoting control and restraint. Wise Awareness and Wise Concentration as insight follow. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self-extremes, verified by one's own experience, having renunciation, restraint and proper conduct as a One Returner, worldly distractions and casual Sense Realm engagement are dropped. The Once Returner detaches from sense-media contacted distractions, agitated feelings then giving way to craving to weaken anger, hatred and aversion. Experienced is a calm and joyfully released abiding. Settled and undisturbed, self-identification through anger is dropped. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Tranquility Aid: A Middle Way tranquility and insight not tied to self-extremes, relieved from Sense Realm identification, serenity from subduing craving's urgency to defend a self-agenda through restraint and renunciation, tranquility arises as self-obsession fades. Acknowledge the released depths of this peaceful abiding disengaged from anger, hatred and aversion. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self-extremes, the Noble Truth non-self insights (impermanence, dissatisfaction and non-self recognition) and Wise Intention as restraint and renunciation, a clarified recognition stands out penetrating the self-associated implications for anger, hatred and aversion—how one is dominated and hampered by craving after to defend a self-obsessed attachment. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

As a Once Returner wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self-extremes, through dispassion, restraint and relinquishment, detachment as relief weakening anger, hatred and aversion tied to the Sense Realm is experienced. Note how craving's urgency to defend a self-notion is stopped and doesn't escalate to suffering consequences. As a Once Returner, insight comes to light weakening anger and hatred in connection to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to the craving after of anger, hatred and aversion through the breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-centered focus to weaken anger, hatred and aversion; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from the craved after urgency weakening anger, hatred and aversion; and **One-**

Pointed Clarity realizes the role of craving after weakening anger, hatred and aversion as a Once Returner 'fruit' insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from Sense Realm conditioned world distractions, afflictions and delusions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Once Returner 'fruit' recognition weakens anger, hatred and aversion, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self-extremes, Once Returner 'fruit' recognition for anger and hatred is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues as a Non-Returner path experience to eliminate desire and hatred.



“With the total ending of [the first] three fetters, and with the attenuation of passion, aversion, and delusion, are once-returners, who — on returning only one more time to this world — will make an ending to stress...” MN 118

“There is the case where a disciple of the noble ones reflects thus: 'I love life and don't love death. I love happiness and abhor pain. Now if I — loving life and not loving death, loving happiness and abhorring pain — were to be killed, that would be displeasing and disagreeable to me. And if I were to kill another who loves life and doesn't love death, who loves happiness and abhors pain, that would be displeasing and disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from taking life, gets others to refrain from taking life, and speaks in praise of refraining from taking life. In this way his bodily behavior is pure in three ways.

“Furthermore, he reflects thus: 'If someone, by way of theft, were to take from me what I haven't given, that would be displeasing and disagreeable to me... If someone were to commit adultery with my wives, that would be displeasing and disagreeable to me... If someone were to damage my well-being with a lie, that would be displeasing and disagreeable to me... If someone were to divide me from my friends with divisive speech, that would be displeasing and disagreeable to me... If someone were to address me with harsh speech, that would be displeasing and disagreeable to me... If someone were to address me with idle chatter, that would be displeasing and disagreeable to me. And if I were to address another with idle chatter, that would be displeasing and disagreeable to the other. What is displeasing and disagreeable to me is displeasing and disagreeable to others. How can I inflict on others what is displeasing and disagreeable to me?' Reflecting in this way, he refrains from idle chatter, gets others to refrain from idle chatter, and speaks in praise of refraining from idle chatter. In this way his verbal behavior is pure in three ways.” SN 55.7

“Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with

an awareness imbued with good will — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves."
MN 21

*"When embraced,
the rod of violence
breeds danger and fear:
Look at people quarreling.
I will tell of how
I experienced
dismay.
Seeing people floundering
like fish in small puddles,
competing with one another —
as I saw this,
fear came into me.
The world was entirely
without substance.
All the directions
were knocked out of line.
Wanting a haven for myself,
I saw nothing that wasn't laid claim to.
Seeing nothing in the end
but competition,
I felt discontent.
And then I saw
an arrow here,
so very hard to see,
embedded in the heart.
Overcome by this arrow
you run in all directions.
But simply on pulling it out
you don't run,
you don't sink." SNP 4.15*

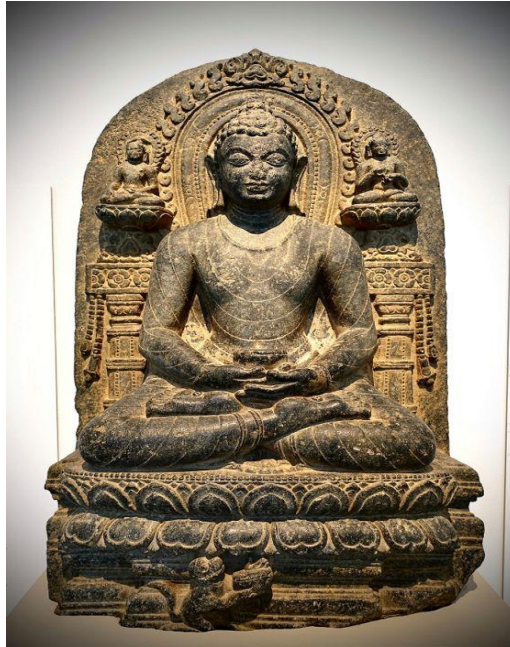
"And how is an individual like an inscription in rock? There is the case where a certain individual is often angered, and his anger stays with him a long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

“And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn't stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn't last a long time, in the same way a certain individual is often angered, but his anger doesn't stay with him a long time. This is called an individual like an inscription in soil.

“And how is an individual like an inscription in water? There is the case where a certain individual — when spoken to roughly, spoken to harshly, spoken to in an unpleasing way — is nevertheless congenial, companionable, and courteous. Just as an inscription in water immediately disappears and doesn't last a long time, in the same way a certain individual — when spoken to roughly, spoken to harshly, spoken to in an unpleasing way — is nevertheless congenial, companionable, and courteous. This is called an individual like an inscription in water.” AN 3.130

Chapter Fifteen

The Non-Returner Eliminating Desire, Greed and Lust Path Experience



Chapter Fifteen

The Non-Returner Eliminating Desire, Greed and Lust Path Experience

***“There is the case where a [person] develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination & the fabrications of exertion. This is the path, this is the practice for the abandoning of that desire.”
SN 51.15***

The five standout characteristics of Stream Entry experience, faith, energy, mindfulness, concentration and wisdom deepen in the Non-Returner to entirely eliminate desire, greed and lust as well as anger, hatred and aversion tied to a Sense Realm existence. The Non-Returner fulfillment leads to one more rebirth in the Pure Abodes before final Wisdom-Liberating Deliverance penetrating Nirvana, the Unconditioned.

Faith—Established in Stream Enterer recognition, faith, trust and confidence as a Non-Returner follows the Middle Way Path guidance. The path experience in the Triple Gem evolves in insight and strength to eliminate Sense Realm desire and hatred.

Energy—Resolute and untiring as Middle Way Wise Effort to fulfill the liberating mission, desire along with hatred tied to the Sense Realm are eliminated.

Mindfulness—Awareness, insight and recognition broaden to further distinguish the Sense Realm plight. A keen discernment stands out as Wise Awareness for the body/mind illusion as well as penetrating Conditions Arising to eliminate desire and hatred tied to the Sense Realm.

Concentration—A clear-minded Middle Way Wise Concentration recognition for life without self-centered confusion as well as discerning cravings driven urgency to fulfill and uphold a self-notion, Sense Realm desire and hatred are eliminated.

Wisdom—Astute and insightful, the Noble Truths Wise Understanding recognition penetrates the self actor illusion, eliminating desire and hatred within the Sense Realm.

As a Non-Returner the Four Noble Truths insights and wisdom resolve the Sense Realm dilemma—a body/mind self-identification is impermanent, dissatisfying and of a non-self nature (the many giving the illusion of the 'one'); craving after as delight and pleasure to fulfill a body/mind self-identification keeps one on a suffering course; eliminating craving after as delight and pleasure for a body/mind self-identification, suffering is ended (realizing Nirvana); and the Middle Way Noble Eightfold Path guidance is fulfilled through Stream Entry deliverance.

The Middle Way Path conduct and virtue, meditation and concentration, and insight and wisdom, is applied and engaged uprooting self-referenced Sense Realm delusion: Wise Understanding and Wise Intention clarify and transform deeply rooted dormant self-delusion; Wise Speech, Wise Action, Wise Livelihood transform transgressing acted on self-delusion; and Wise Effort, Wise Awareness, Wise Concentration transform presently active self-delusion.

Known is the Conditions Arising causes and effects history playing out as a Sense Realm upheaval:

- Driven by a self-referenced ignorance, the drive for desire and existence flourish;
- a self-fabricating conceit arises as a mistaken self-reference;
- a present consciousness arises as a mistaken self-reference;
- a self-assumption arises for a body/mind identification as a mistaken self-reference;
- sense-media thrive as a mistaken self-reference;
- sense-contacted consciousness is engaged as a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced as a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from a self-notion) as a compelling karmic intent arises to fulfill a mistaken self-reference;
- attachment follows as a mistaken self-reference;
- commitment and becoming to act out are engaged to fulfill a mistaken self-reference;
- birth as generated actions play out as a mistaken self-reference;

- and dissatisfaction and suffering are experienced as a mistaken self-reference.

The Non-Returner Eliminating Desire, Greed and Lust Path Experience

Seclusion Absorption—Applying and following the Fine-Material Jhanas or Higher Meditation, Seclusion is a refined experience from the Sense Realm's demands, distractions and taxing self-engaged preoccupation.

Following the Middle Way tranquility and insight not taken in by self extremes for desire, greed and lust, the Fine-Material Seclusion Absorption breaks with Sense Realm disturbances and sense-media contact (eyes/forms, ears/sounds, nose/scents, tongue/tastes, and skin/touch). The breath, body and accompanying physical associations calmed, craving's urgency as delight and pleasure to fulfill a body/mind self-notion is muted and the drive to seek fulfillment and expression through desire, greed and lust are reined in. Dormant subconscious* desires, present active desires and, finally, transgressing desires are stopped and eliminated as dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion aren't pursued.

Concentration Absorption—Settled, tranquil and discerning, the Sense Realm sensual charge absent, recognize how the Concentration Absorption is further deepened through virtuous conduct and controlled behavior. Desire, greed and lust as a self-expression and fulfillment are discerned. An open-flowing awareness released from mental prattle and craving's subliminal urgency, a Noble Silence is experienced. Separated from self-identification, following on the focused recognition, dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion aren't pursued.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Equanimity Absorption—Secluded, dispassionate and as release not actively promoting self-engagement, equanimity as an undisturbed calm and abiding separated from Sense Realm entanglement is experienced.

Follow how the Equanimity Absorption is without sense-media engaged experiences. A serene calm abiding without Sense Realm interaction, the craving after to fulfill a self-notion isn't taken up. Not compelled to indulge and act as a self actor, craving's urgency for desire, greed and lust is muted. Dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion isn't manifest.

Detachment Absorption—As a neither-pain-nor-pleasure experience removed from Sense Realm craving as delight and pleasure to fulfill a self-notion, know the depths of this settled capacity, release and recognition. Unrestricted and not defined by self-identification, without the stress to be pain free or pleased, awareness is undisturbed and doesn't follow a self-fabricated conceit storyline. Not defined by a body/mind self-reference, acknowledge the relief as a detached and a weightless unburdening from Sense Realm afflictions.

Following a Middle Way tranquility and insight, the Non-Returner path experience discerns the role of desire, greed and lust as well as the craved after urgency to fulfill a body/mind self-notion tying one to a Sense Realm existence continued suffering.

Established in Non-Returner faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating Sense Realm desire, greed and lust is to be penetrated.



"It's with possessiveness, friend Ananda, that there is "I am," not without possessiveness. And through possessiveness of what is there "I am," not without possessiveness? Through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling... perception... fabrications... Through possessiveness of consciousness there is "I am," not without possessiveness.

"Just as if a young woman — or a man — youthful, fond of adornment, contemplating the image of her face in a mirror, pure and bright, or in a bowl of clear water, would look with possessiveness, not without possessiveness. In the same way, through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling... perception... fabrications... Through possessiveness of consciousness there is "I am," not without possessiveness.

"What do you think, friend Ananda — Is form constant or impermanent?"

"Impermanence, friend."

"And is that which is impermanent easeful or stressful?"

"Stressful, friend."

"And is it fitting to regard what is impermanent, stressful, subject to change as: "This is mine. This is my self. This is what I am"?"

"No, friend."

"... Is feeling constant or impermanent?"

"Impermanent, friend."...

"... Is perception constant or impermanent?"

"Impermanent, friend."....

"... Are fabrications constant or impermanent?"

"Impermanent, friend."...

"What do you think, friend Ananda — Is consciousness constant or impermanent?"

"'Impermanent, friend.'

"'And is that which is impermanent easeful or stressful?'

"'Stressful, friend.'

"'And is it fitting to regard what is impermanent, stressful, subject to change as: "This is mine. This is my self. This is what I am?"'

"'No, friend.'

"'Thus, friend Ananda, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: "This is not mine. This is not my self. This is not what I am."

"'Any feeling whatsoever....

"'Any perception whatsoever....

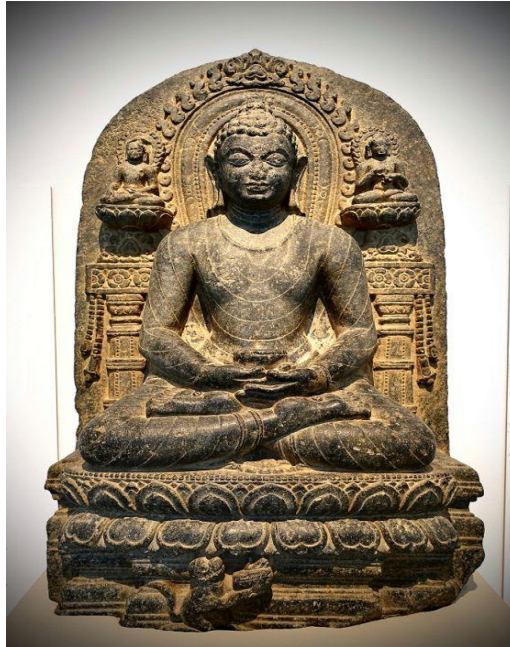
"'Any fabrications whatsoever....

"'Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: This is not mine. This is not my self. This is not what I am." SN 22.83

"'Although I have seen properly with right discernment, as it actually is present, that 'The cessation of becoming is Unbinding,' still I am not an Accomplished One whose fermentations are ended. It's as if there were a well along a road in a desert, with neither rope nor water bucket. A man would come along overcome by heat, oppressed by the heat, exhausted, dehydrated, and thirsty. He would look into the well and would have knowledge of 'water,' but he would not dwell touching it with his body. In the same way, although I have seen properly with right discernment, as it actually is present, that 'The cessation of becoming is Unbinding,' still I am not an Accomplished One whose fermentations are ended." SN 12.68

Chapter Sixteen

The Non-Returner Eliminating Desire, Greed and Lust 'Fruit' Experience



Chapter CK Sixteen

The Non-Returner Eliminating Desire, Greed and Lust ‘Fruit’ Experience

“...it may be realized how suffering, when arising, arises: All of it has desire as its root, has desire as its cause—for desire is the cause of suffering.” SN 42, 11

Pecking away like a hatching chick breaking out from its shell, effort or energy make a difference—the first attempt as important as the last. Self-obsessed body/mind identification and attachments slowly fall away.

Weakened through Once Returner insight, now as a Non-Returner Sense Realm related desire, greed and lust are entirely eliminated: a Noble Truth insight—the desire to fulfill a body/mind self-identification is impermanent, dissatisfying and of a non-self diverse nature; craving after desire to fulfill a self-notion is dissatisfying and leads to suffering; craving after desire to fulfill self-notion eliminated, suffering ends; and the Middle Way Noble Eightfold Path through Stream Entry passage is applied and followed to deliverance. Craving’s cessation as delight and pleasure is experienced as seclusion, dispassion and cessation on to relinquishment; the Conditions Arising causes and effects Sense Realm suffering history is made defunct. With the elimination of desire, greed and lust one no longer returns to the challenging human realm, but goes on to abide in the distinguishing Pure Abodes.

Non-Returner eliminating Desire, Greed and Lust ‘Fruit’ Experience

Through seclusion, dispassion and cessation on to relinquishment, the Seven Enlightenment aids ‘fruit’ insight-recognition penetrates the self-tormenting delusion. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as a Non-Returner the ‘fruit’ wisdom-recognition ending desire, greed and lust within the Sense Realm is realized.

Eliminating Desire, Greed and Lust

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes.

A Noble Truth recognition discerns self-fulfilling desire, greed and lust tied to the present Sense Realm existence. Like a horse following a carrot on a stick, the self-actor is lured on by sense-media contacted provocations to crave after and fulfill a body/mind self-notion through desire as pleasure,

gratification and indulgence. Acknowledge craving's compelling urgency driving one to fulfill a self-storyline. Noted is the breath when desiring as tightening with anticipation and longing, facial tension, clenching of the torso and abdomen, and the mental stress narrowing to focus on an alluring and beguiling subject or theme in order to fulfill a self-referenced identification.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth wisdom-recognition penetrates self-illusion as well as the diversity of compelling action conditions (the many actions giving the illusion of the 'one'). Impermanent and dissatisfying, recognized is the suffering downfall related to desire, greed and lust attempting to fulfill a self-notion.

Penetrating the self-illusion and craving's subconscious compelling willed urgency along with the associated conceit to fabricate a self-storyline, insight for desire arising through sense-media contact (eyes/sight, ears/sound, nose/smell, tongue/taste and touch/tactile), accompanying feelings experienced to then crave after as gratification to fulfill a Sense Realm body/mind self-notion. Never to be satisfied, realized is the dissatisfaction and suffering tied to the Sense Realm.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-intentions while promoting beneficial and appropriate mental awareness, non-self insight releases the craving and attachment for desire, greed and lust tied to upholding a body/mind self-notion in the Sense Realm.

The subconscious* exposed, note how desirous mental impressions flash and intentions arise escalating to craving and attachment to fulfill a self-notion.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating

Transferring over at every instance are dormant subconscious, active present, and transgressing acted out greedy and lustful impulses in pursuit of self-gratification. The Middle Way Wise Intention as restraint and renunciation along with Wise Effort eliminates desire; removing detrimental self-fulfilling craving, attachment and promoting restraint and renunciation. Wise Awareness and Wise Concentration follow as a deepening insight recognition to eliminate desire, greed and lust.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Non-Returner detaches from sense-related distractions and temptations to experience a calm and joyful released abiding. Settled and undisturbed, the need to fulfill self-gratification falls away. Acknowledge the repose as sense-media are unprovoked to not crave after to gratify a body/mind self-notion as desire, greed and lust are cut off. Experienced is a calm and joyful released abiding.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relieved from Sense Realm identification, serenity arises as craving's subliminal urgency to promote and act out is eliminated. Tranquility is experienced as self-attached desire falls away. Acknowledge the depths of this abiding and peace disengaged from sense-media contact and desired self-appeasement. Note how the craved after subliminal urgency to fulfill a body/mind self-notion is stopped. A Middle Way settled relinquishment and insight, experience the calm release from self-fulfilling desire, greed and lust.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized,

one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates the body/mind self-implications for desire, greed and lust—the craving after and attachment to fulfill a self-notion. As a Non-Returner, confusion over desired gratification is dispelled and an intuitive wisdom-recognition stands out.

As a Non-Returner wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, well being is experienced from eliminating desire, greed and lust not upholding a body/mind self-notion tied to a Sense Realm existence. Craving's pursuit for gratification and indulgence as well as attachment are stopped not giving way to suffering consequences. A settled, personal insight is known.

Through seclusion, dispassion, cessation and relinquishment self-identified desirous fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after desire, greed and lust in connection to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to craved after desire, greed and lust through a breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a body/mind self-centered focus to eliminate desire, greed and lust; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and

mind as settled and released, the mind quiets from craved after intentions to gratify a body/mind self-notion eliminating desire, greed and lust; and **One-Pointed Clarity** realizes the role of craving after eliminating desire, greed and lust as a Non-Returner 'fruit' insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from the Sense Realm conditioned world distractions, afflictions and delusion to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Non-Returner 'fruit' recognition eliminates desire, greed and lust, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Non-Returner 'fruit' recognition for desire, greed and lust is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues as a Non-Returner path experience to eliminate anger, hatred and aversion.



“...with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening...” MN 118

“He attends appropriately, This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: self-identity view, doubt, and grasping at precepts and practices.” MN 2

*“[The enlightened person] doesn't speak of purity
in terms of view,*

*learning,
knowledge,
precept and practice.*

*Nor is it found by a person
through lack of view,*

*of learning,
of knowledge,
of precept or practice.*

*Letting these go, without grasping,
one is independent,
at peace.” SN 4.9*

“With the destruction of the three fetters, are 'one-seed-ers': after taking rebirth only one more time on the human plane, they will put an end to suffering and stress.” AN 3.89

*So with the person consummate
in virtue and conviction,
humble, sensitive, gentle,
delightful, and mild:*

*To him come those without effluent --
free from passion,
free from aversion,
free from delusion —
the field of merit for the world.*

*They teach him the Dharma
that dispels all stress.*

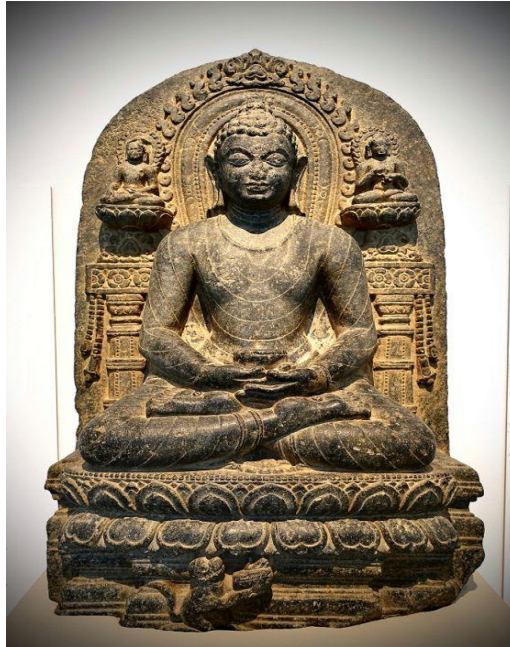
*And when he understands,
he is freed from effluents,
Whatever phenomena arise from a cause:
totally unbound. AN 5.38*

*“There is the case where a disciple of the noble ones considers this:
'Sensuality here and now; sensuality in lives to come; sensual perceptions
here and now; sensual perceptions in lives to come; forms here and now;
forms in lives to come; form-perceptions here and now; form-perceptions in
lives to come; perceptions of the imperturbable; perceptions of the dimension
of nothingness; perceptions of the dimension of neither perception nor non-
perception: that is an identity, to the extent that there is an identity. This is
deathless: the liberation of the mind through lack of clinging/sustenance.’” MN
106*

“...he entirely abandons the underlying tendency to lust...” MN 9

Chapter Seventeen

The Non-Returner Eliminating Anger, Hatred and Aversion Path Experience



Chapter Seventeen

The Non-Returner Eliminating Anger, Hatred and Aversion Path Experience

***“The Non Returner and one practicing for the realization of the fruit of Non Returner [eradicating greed and hatred tied to the Sense Realm]...”
AN 8, 19***

“With the utter destruction of the [first] “Three fetters [Stream Enterer self-identity view, confidence and faith in the Triple Gem, and the limitations of rites and rituals] and the attenuation of greed, hatred and delusion he becomes a Non Returner, who comes back to this world only once more and then makes an end to suffering.” AN 3, 85

Like a dog snarling and barking to guard and protect its territory, self-indignation as a defense mechanism seeks to defend and exert control as a craved urgency, anger, hatred and aversion arises to uphold a body/mind self-notion. Recognize how self-directed habits form through sense-media contact (eyes/forms, ears/sounds, nose/scents, tongue/tastes, and tactile/touch) are experienced as pleasant, painful or neutral. A mistaken self actor inference escalates reacting to sense-contacted experiences as an I, me and mine association. Reflected are dormant subconscious anger and hostility, present anger and hostility active in the mind and, finally, transgressing habits acted upon anger and hostility giving way to suffering consequences.

The Middle Way Path conduct and virtue, meditation and concentration, and insight and wisdom, is applied and engaged uprooting a body/mind self-referenced Sense Realm delusion: Wise Understanding and Wise Intention clarify and transform deeply rooted dormant self-delusion; Wise Speech, Wise Action, Wise Livelihood transform transgressing acted on self-delusion; and Wise Effort, Wise Awareness, Wise Concentration transform presently active self-delusion.

Known are the Conditions Arising causes and effects history playing out as a Sense Realm upheaval:

- Driven by a self-referenced ignorance, the drive for desire and existence flourish;
- a self-fabricating conceit arises as a mistaken self-reference;

- a present consciousness arises as a mistaken self-reference;
- a self-assumption arises for a body/mind identification as a mistaken self-reference;
- sense-media thrive as a mistaken self-reference;
- sense-contacted consciousness is engaged as a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced as a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from a self-notion) as a compelling karmic intent arises to fulfill a mistaken self-reference;
- attachment follows as a mistaken self-reference;
- commitment and becoming to act out are engaged to fulfill a mistaken self-reference;
- birth as generated actions play out as a mistaken self-reference;
- and dissatisfaction and suffering are experienced as a mistaken self-reference.

The Non-Returner Eliminating Anger, Hatred and Aversion Path Experience

Seclusion Absorption—Applying and following the Fine-Material Jhanas or Higher Meditation, Seclusion is a refined experience from the Sense Realm's demands, distractions and taxing self-engaged preoccupation.

Following the Middle Way tranquility and insight not taken in by self extremes for anger, hatred and aversion, the Fine-Material Seclusion Absorption breaks with Sense Realm disturbances and sense-media contact (eyes/forms, ears/sounds, nose/scents, tongue/tastes, and skin/touch). The breath, body and accompanying physical associations calmed, craving's urgency to defend a body/mind self-notion is muted and the strong drive to lash out through anger, hatred and aversion is reined in. Dormant subconscious* anger, present active anger and, finally, transgressing anger is stopped and eliminated as dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion aren't pursued.

Concentration Absorption—Settled, tranquil and discerning, the Sense Realm sensual charge absent, recognize how the Concentration Absorption is further deepened through virtuous conduct and controlled behavior. Anger, hatred and aversion as a self-defense are discerned. An open-flowing awareness released from mental prattle and craving's subliminal urgency, a Noble Silence is experienced. Separated from self-identification, following on the focused recognition, dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion aren't pursued.

Equanimity Absorption—Secluded, dispassionate and released not actively promoting a self-engagement, equanimity as an undisturbed calm and abiding separated from Sense Realm entanglement is experienced.

Follow how the Equanimity Absorption is without sense-media engaged experiences. A serenity as calm abiding without Sense Realm interaction, the craving after to defend and uphold a body/mind self-notion isn't taken up. Not compelled to indulge and act as a self actor, craving's urgency for anger,

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

hatred and aversion is muted. Dissatisfaction and suffering tied to a Sense Realm body/mind self-illusion isn't manifest.

Detachment Absorption—As a neither-pain-nor-pleasure experience removed from Sense Realm craving after to defend and uphold a body/mind self-notion, know the depths of this settled capacity and recognition. Unrestricted and not defined by self-reference, without the stress to be pain free or pleased, note how awareness is undisturbed and doesn't follow a self-fabricated conceit storyline. Not defined by self-identification, acknowledge the relief as a detached and a weightless unburdening from Sense Realm afflictions.

Following a Middle Way tranquility and insight, the Non-Returner path experience discerns the role of anger, hatred and aversion as well as the craved after urgency to defend a body/mind self-notion tying one to a Sense Realm existence and continued suffering.

Established in Non-Returner faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating Sense Realm anger, hatred and aversion is to be penetrated.



“There are these ten ways of subduing hatred. Which ten?”

“Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

“Thinking, 'He has done harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is doing harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to do harm to people who are dear and pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

“One does not get worked up over impossibilities.

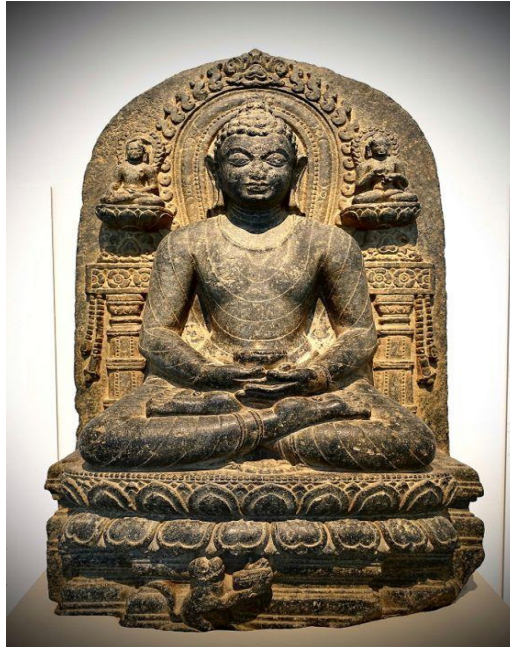
“These are ten ways of subduing hatred.”

“Even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding.” So my persistence will be aroused and untiring, my mindfulness established and unconfused, my body calm and unaroused, my mind centered and unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.” MN 28.

“Even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will — abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.” MN 21

Chapter Eighteen

The Non-Returner Eliminating Anger, Hatred and Aversion 'Fruit' Experience



Chapter Eighteen

The Non-Returner Eliminating Anger, Hatred, and Aversion 'Fruit' Experience

*“Having killed anger
you sleep in ease.
Having killed anger
you do not grieve.
The noble ones praise
the slaying of anger
— with its honeyed crest
and poison root —
for having killed it
you do not grieve.” SN 1, 71*

Having weakened anger, hatred and aversion as a Once Returner, the Non-Returner 'fruit' experience eliminates the deeper dormant remaining subtle impatience and low-level indignation. The Mental dialogue reveals an underlying tension of dislike and dissatisfaction played out as frustration and unhappiness. Like a child not getting his or her way, a temper tantrum and self-rage erupts. The self actor wants things his or her way, gets annoyed, and then angers when inconvenienced or challenged.

The Non-Returner Eliminating Anger, Hatred and Aversion 'Fruit' Experience

Through seclusion, dispassion and cessation to relinquishment, the Seven Enlightenment aids 'fruit' insight-recognition penetrates the self-tormenting delusion. A dual function as 'actively' directing as well as 'settling' to penetrate as a Non-Returner the anger 'fruit' wisdom-recognition ending anger, hatred and aversion within the Sense Realm is realized.

Eliminating Anger, Hatred and Aversion

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way tranquility and insight not tied to self extremes.

Like a spoiled child, the self actor must always have his or her way and recoils when stressed, challenged or inconvenienced. Acknowledge craving's compelling urgency driving one to defend and uphold a self-storyline. Note the breath when angry as tightening in dislike and upset, facial tension,

clenching of the torso and abdomen, and the mental stress narrowing in indignation as a self-referenced identification when not satisfied.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craving after indignant anger, hatred and aversion in connection to the Sense Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth wisdom-recognition penetrates self-illusion as well as the diversity of compelling action conditions (the many actions giving the illusion of the 'one'). Impermanent and dissatisfying, recognized is the suffering downfall related to anger, hatred and aversion attempting to defend and uphold a body/mind self-notion.

Penetrating the self-illusion and craving's subconscious compelling willed urgency along with the associated conceit to fabricate a self-storyline, insight for anger arising through sense-media contact (eyes/sight, ears/sound, nose/smell, tongue/taste and touch/tactile), accompanying feelings experienced to then crave after to defend a Sense Realm body/mind self-notion. Never to be satisfied, realized is the dissatisfaction and suffering tied to the Sense Realm.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craving after indignant anger, hatred and aversion in connection to the Sense Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craving after self-intentions while promoting beneficial and appropriate mental awareness, non-self insight releases the craving as anger, hatred and aversion as well as attachment tied to defending and upholding a body/mind self-notion in the Sense Realm.

The subconscious* exposed, note how stressed angry mental impressions flash and intentions arise escalating to craving and attachment to fulfill a self-

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

notion. Transferring over at every instance are dormant subconscious, active present, and transgressing acted out hateful impulses to defend and uphold a body/mind self-notion. The Middle Way Wise Intention as restraint and renunciation and Wise Effort eliminates anger; removing detrimental self-directed craving, attachment and promoting restraint and renunciation. Wise Awareness and Wise Concentration follow as a deepening insight recognition to eliminate anger, hatred and aversion.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after indignant anger, hatred and aversion in connection to the Sense Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Non Returner detaches from sense-related distractions and temptations to experience a calm and joyful released abiding. Settled and undisturbed, the need to defend and uphold a body/mind self-notion falls away. Acknowledge the repose as sense-media are unprovoked to crave after to defend a body/mind self-notion and anger, hatred and aversion are cut off. Experienced is a calm and joyful released abiding.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after indignant anger, hatred and aversion in connection to the Sense Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relieved from Sense Realm identification, serenity arises as craving's subliminal urgency to defend and uphold is eliminated. Tranquility is experienced as self-attached anger, hatred and aversion falls away. Acknowledge the depths of this abiding and peace disengaged from sense-media contact and self-appeasement. Note how the craved after subliminal urgency to fulfill a body/mind self-notion is stopped. A Middle Way settled relinquishment and insight, experience the calm release from self-defending anger, hatred and aversion.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after indignant anger, hatred and aversion in connection to the Sense Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates the self-implications for anger, hatred and aversion—the craving after and attachment to defend and uphold a body/mind self-notion. As a Non-Returner, upset and indignation are dispelled and an intuitive wisdom-recognition stands out.

As a Non-Returner wrong views are dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') and an intuitive wisdom-recognition stands out.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after indignant anger, hatred and aversion in connection to the Sense Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, well being is experienced from eliminating anger, hatred and aversion to defend and upholding a body/mind self-notion tied to the Sense Realm. Craving's pursuit as defense and indignation are stopped as well as attachment to not give way to suffering consequences. A settled, personal insight is known.

Through seclusion, dispassion, cessation and relinquishment self-identified angered fabrications are cut off. A Non-Returner 'fruit' insight is recognized, eliminating self-serving craved after indignant anger, hatred and aversion in connection to the Sense Realm.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to craved after anger, hatred and aversion through a breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a body/mind self-centered focus to eliminate anger, hatred and aversion; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from craved after intentions to uphold a body/mind self-notion eliminating anger, hatred and aversion; and **One-Pointed Clarity** realizes the role of craving after

eliminating anger, hatred and aversion as a Non-Returner 'fruit' insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from the Sense Realm conditioned world distractions, afflictions and delusion to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates Sense Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Non-Returner 'fruit' recognition eliminates anger, hatred and aversion, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Non-Returner 'fruit' recognition for anger, hatred and aversion is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues maturing in wisdom as an Accomplished One to eliminate the Five Higher Fetters or self-obstacles (Fine-Material Realm attachment, Immaterial Realm attachment, conceit, restlessness and uprooting self-referenced ignorance to the Unshakeable Deliverance of Mind ending suffering.



“...with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening...” MN 118

“He attends appropriately, This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: self-identity view, doubt, and grasping at precepts and practices.” MN 2

“Considers thus: 'Is there any internal enthrallment unabandoned in me that, enthralled with which, my enthralled mind would not know or see things as they actually are?' If a monk is enthralled with sensual passion, then his mind is enthralled. If he is enthralled with ill will, then his mind is enthralled. If he is enthralled with sloth and torpor, then his mind is enthralled. If he is enthralled with restlessness and anxiety, then his mind is enthralled. If he is enthralled with uncertainty, then his mind is enthralled. If a monk is absorbed in speculation about this world, then his mind is enthralled. If a monk is absorbed in speculation about the other world, then his mind is enthralled. If a monk is given to arguing and quarreling and disputing, stabbing others with weapons of the mouth, then his mind is enthralled.

“He discerns that, 'There is no enthrallment unabandoned in me that, enthralled with which, my enthralled mind would not know and see things as they actually are. My mind is well directed for awakening to the truths.' This is the first knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: 'When I cultivate, develop, and pursue this view, do I personally obtain serenity, do I personally obtain Unbinding?’

“He discerns that, 'When I cultivate, develop, and pursue this view, I personally obtain serenity, I personally obtain Unbinding.' This is the second knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: 'Is there, outside of this [Dharma and discipline], any other priest or contemplative endowed with the sort of view with which I am endowed?’

“He discerns that, 'There is no other priest or contemplative outside [the Buddha's Dispensation] endowed with the sort of view with which I am endowed.' This is the third knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the character of a person consummate in view?' What is the character of a person consummate in view? This is the character of a person consummate in view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life; having done that, he undertakes restraint for the future. Just as a young, tender infant lying on his back, when he has hit a live ember with his hand or his foot, immediately draws back; in the same way, this is the character of a person consummate in view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life; having done that, he undertakes restraint for the future.

“He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fourth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the character of a person consummate in view?' What is the character of a person consummate in view? This is the character of a person consummate in view: although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, and training in heightened discernment. Just as a cow with a new calf watches after her calf all the while she is grazing on grass, in the same way, this is the character of a person consummate in view: although he may be active in the various affairs of his companions in the holy life, he still has a keen regard for training in heightened virtue, training in heightened mind, and training in heightened discernment.

“He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fifth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the strength of a person consummate in view?' What is the strength of a person consummate in view? This is the strength of a person consummate in

view: when the Dharma and Discipline proclaimed by the [Buddha] is being taught, he heeds it, gives it attention, engages it with all his mind, hears the Dharma with eager ears.

“He discerns that, ‘I am endowed with the strength of a person consummate in view.’ This is the sixth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“Furthermore, the disciple of the noble ones considers thus: ‘Am I endowed with the strength of a person consummate in view?’ What is the strength of a person consummate in view? This is the strength of a person consummate in view: when the Dharma and Discipline proclaimed by the Tathagata is being taught, he gains understanding in the meaning, gains understanding in the Dharma, gains gladness connected with the Dharma.

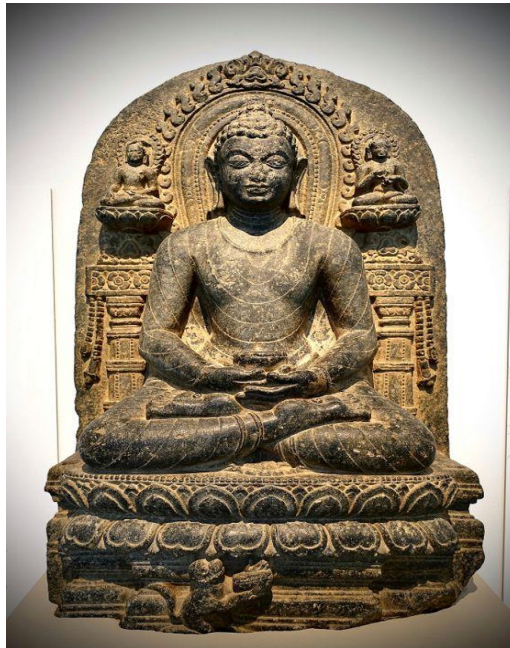
“He discerns that, ‘I am endowed with the strength of a person consummate in view.’ This is the seventh knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

“A disciple of the noble ones thus possessed of seven factors has well examined the character for the realization of the fruit of stream-entry. A disciple of the noble ones thus possessed of seven factors is endowed with the fruit of stream-entry.” MN 48

“He abolishes the underlying tendency to aversion....” MN 9

Chapter Nineteen

The Accomplished One Eliminating Fine-Material Realm Self-Attachment Path Experience



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“Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, the [person] enters and remains [in the Fine-Material Absorptions]... On that occasion he is one who is percipient of a refined truth [for the Fine-Material Absorptions arising and ceasing—impermanence and non-self]. And thus it is that with training one perception arises and with training another perception ceases.” DN 9

The five ‘lower’ stages of Stream Entry Passage were tied to overcoming body/mind craving and attachments within the Sense Realm (the Five Groups of Self-Attached Identification—body, feelings, perception, mental reactions and conscious attention). Eradicating desire and hatred was the relinquishing of base transgressing self-obstacles. There are two additional conditioned world systems of Fine-Material and Immaterial Realms to surpass (both being impermanent, dissatisfying and unrewarding, of a non-self diverse action nature, and tied to a self-referenced delusion) as well as to going on to eliminate the underlying conceit to fabricate a self storyline, the restlessness residue, and to final Wisdom-Liberating Deliverance eradicating the flow and outpouring of self-referenced ignorance.

The Middle Way Path guidance of conduct and virtue, meditation and concentration, and insight and wisdom climax in the Accomplished One (Arahat or ‘Worthy One’) to overcome the ‘Higher’ fetter challenges to realize the Unshakeable Deliverance of Mind and suffering’s end. Brought to wisdom-liberating fruition, the Noble Truth insights and the Middle Way Path fulfill Stream Entry’s liberating journey—Nirvana, the Unconditioned, the extinguishing of self-referenced delusion no longer promoting consequential actions nor giving way to suffering and continued rebirth.

The Five Higher Self-obstacles:

- insight-wisdom eliminating craving and attachment for the Fine-Material Realm;
- insight-wisdom eliminating craving and attachment for the Immaterial Realm;
- insight-wisdom eliminating self-fabricating conceit;
- insight-wisdom eliminating the restlessness tied to self-association;

- and, finally, the insight-wisdom eliminating suffering's self-referenced root causes brought about by the Three Corruptions or taints—the drive for desire and existence, driven by misunderstanding or the ignorance of a self-referenced delusion.

The five standout characteristics of Stream Entry Path experience (faith, energy, mindfulness, concentration and wisdom) climax in the perfection and wisdom of an Accomplished One.

Faith—Established in Stream Entry passage, faith and confidence, dedication as an Accomplished One intensifies through the Middle Way appreciation not hindered by self extreme views or limiting associations. The path experience personally realized, the Noble Truth wisdom-recognition discerns impermanence, dissatisfaction and non-self as well as the Conditions Arising actions. Insight penetrates to eliminate Fine-Material Realm self-attachment.

Energy—Determination and effort as steadfast and empowering is directed to overcoming Fine-Material Realm self-deluded domination.

Mindfulness—Awareness, insight and recognition mature as wisdom to eliminate Fine-Material Realm self-attachment and suffering.

Concentration—A clear-minded recognition and insight for life without self-intrusion, discernment focuses to eliminate Fine-Material Realm self-attachment.

Wisdom—Astute, insightful and discerning, insight recognition penetrates to eliminate self-deluded attachment for the Fine-Material Realm.

Perfect and blameless, uncorrupted and unwavering in strictly observed conduct and virtue, meditation and concentration, the Four Noble Truths vision and knowledge are penetrated:

- Impermanence and dissatisfaction a part of conditioned life as well as not being self-identified, Fine-Material Realm self-attachment is realized. **The recognition is a Signless Deliverance.**
- Played out as a Conditions Arising causes and effects history, craving after as delight and pleasure to fulfill a self-notion links together a past, present and future continued suffering storyline. **The recognition is a Desireless Deliverance.**
- Eliminating the craving after as delight and pleasure to fulfill a Fine-Material self-notion, suffering is brought to an end. Nirvana, the

Unconditioned Realm, is realized. **The recognition is an Emptiness Deliverance.**

- The way to realizing craving's elimination ending the self-suffering ordeal is the Middle Way Noble Eightfold Path guidance. A wisdom breakthrough ending Fine-Material Realm suffering, extinguished is self-referenced ignorance and self-promotion. Nirvana, the Unconditioned Realm, is penetrated. **The recognition is the Unshakeable Deliverance of Mind.**

Fully realized is the Conditions Arising causes and effects history played out within the Fine-Material Realm:

- Driven by a self-referenced ignorance, the drive for desire and existence flourish;
- a self-fabricating conceit arises as a mistaken self-reference;
- a present consciousness arises as a mistaken self-reference;
- a self-assumption arises as a mistaken self-reference;
- conditioned experiences thrive as a mistaken self-reference;
- contacted conscious experiences are engaged as a mistaken self-reference;
- subtle feelings (pleasant, painful and neutral) are experienced as a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from a self-notion) as a compelling karmic intent arises to fulfill a mistaken self-reference;
- attachment follows as a mistaken self-reference;
- commitment and becoming to act out are engaged to fulfill a mistaken self-reference;
- birth as generated actions play out as a mistaken self-reference;
- and dissatisfaction and suffering are experienced as a mistaken self-reference.

The Accomplished One Fine-Material Realm Path Experience

Seclusion Absorption—Following the Middle Way tranquility and insight not taken in by self extremes and removed from unsettling Sense Realm distractions, settle into the Fine-Material Seclusion Absorption. Facial muscles stretching and relaxing, jaw unclenched, shoulders and back muscles dropped, and the diaphragm and abdomen relaxed as the breath flows freely. Attention disengages from the sense-media contacted focus of eyes/sight/forms, ears/sounds/auditory, nose/smells/olfactory,

tongue/tastes/flavors, and skin/tactile/touch. However, the Fine-Material Realm is not without its attachments and subtly deceiving self-reference.

Long endured and blissful, the Seclusion Absorption narrows to form around a mistaken pleasant conscious self-identification. Not attaching and straining to a self-referenced focus, follow the expansion, weakening and release from the Seclusion Absorption identification to an unburdened, non-self spacious and insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to a Seclusion Absorption Fine-Material perception and limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to Fine-Material Seclusion Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Concentration Absorption—Sense-media engagement subdued and muted, the Concentration Absorption is experienced through strictly adhered to virtue and conduct as the Monkey Mind prattle, runaway self-monologue and craving's frenzied urgency are neutralized.

Through a Middle Way tranquility and insight not tied to self extremes, note how the mind and attention nevertheless narrow as a self-referenced Fine-Material Realm engagement (a fabricating associated conceit faintly humming in the background along with craving and subtle restlessness persists attached to a self-identified drawback). Relax the self-aligned concentration for the Fine-Material Realm, allowing for consciousness to expand.

The Concentration Absorption narrows to form around a mistaken pleasant conscious self-identification. Not attaching and straining to a self-focus, follow the expanse, weakening and release from the Concentration Absorption identification to an unburdened, non-self spacious and insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to the Concentration Absorption Fine-Material perception and limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to Fine-Material Concentration Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Equanimity Absorption—A peaceful abiding coming from renunciation and restraint released from overt sense-media intrusion, nevertheless the Equanimity Absorption stands out as a Fine-Material Realm self-referenced identification. Note the narrowing impression tied to equanimity's bliss as a refined self-attachment to enjoy and prolong the serene Fine-Material experience. Sense how the mind and attention narrow to a self-absorption for the Fine-Material Realm; a subtle fabricated conceit storyline is engaged as a persisting craving after and attachment arises to fulfill a self-notion.

The Equanimity Absorption narrows to form around a mistaken pleasant conscious self-identification. Not attaching and straining to a self-focus, follow the expanse, weakening and release from the Equanimity Absorption identification to an unburdened, non-self spacious and insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to the Equanimity Absorption Fine-Material perception and limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to Fine-Material Equanimity Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Detachment Absorption—Separated for overt hardships and turmoil as a neither-pain-nor-pleasure experience, the Detachment Absorption is beguiling, but is nevertheless connected through self-identification, fabricated conceit, craving after, attachment and restlessness tied to the Fine-Material Realm. With the senses subdued, there is attachment as complacency for the refined tranquility, but when eventual stress arises as change inevitably

does, degrees of attachment and inconvenience arise. Acknowledge the refined self-referenced identification for the Detachment Absorption.

The Detachment Absorption narrows to form around a mistaken pleasant conscious self-identification. Not attaching and straining to a self-focus, follow the expanse, weakening and release from the Detachment Absorption identification to an unburdened, non-self spacious and insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to the Detachment Absorption Fine-Material perception and limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to Fine-Material Detachment Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

An Accomplished One established in faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating Fine-Material Realm self-referenced attachment is to be penetrated.



“And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, and ignorance. These are the five higher fetters...” AN 10.13

“Quite withdrawn from sensuality, withdrawn from unskillful qualities — enters and remains in the [Seclusion Absorption]: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thoughts and evaluations, he enters and remains in the [Concentration Absorption]: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the [Equanimity Absorption], of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.' With the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the [Detachment Absorption]: purity of equanimity and mindfulness, neither pleasure nor pain. This is the development of concentration that... leads to a pleasant abiding in the here and now.” AN 4.41

*“Practice [Higher Absorptions]
and don't be heedless.
Don't take your mind roaming
in sensual strands.
Don't swallow — heedless —
the ball of iron aflame.
Don't burn and complain: 'This is pain.'” DH 371*

*“A monk with his mind at peace,
going into an empty dwelling,
clearly seeing the Dharma aright:
his delight is more
than human.*

*However it is,
however it is he touches
the arising-and-passing of aggregates:
he gains rapture and joy:
that, for those who know it,
is deathless,
the Deathless.” DH 373-374*

*It's for you to strive
ardently.
[Buddhas] simply
point out the way.
Those who practice,
absorbed in jhana:
...they'll be freed." DH 276*

"...with the stilling of directed thoughts and evaluations, he enters and remains in the [Fine-Material Absorptions]...And he knows it through discernment. It is to this extent that one is described by the Blessed One as released through discernment, though with a sequel." AN 9.44

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, the monk enters and remains in the [Seclusion Absorption]: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. His earlier perception of sensuality ceases, and on that occasion there is a perception of a refined truth of rapture and pleasure born of seclusion. On that occasion he is one who is percipient of a refined truth of rapture and pleasure born of seclusion. And thus it is that with training one perception arises and with training another perception ceases.

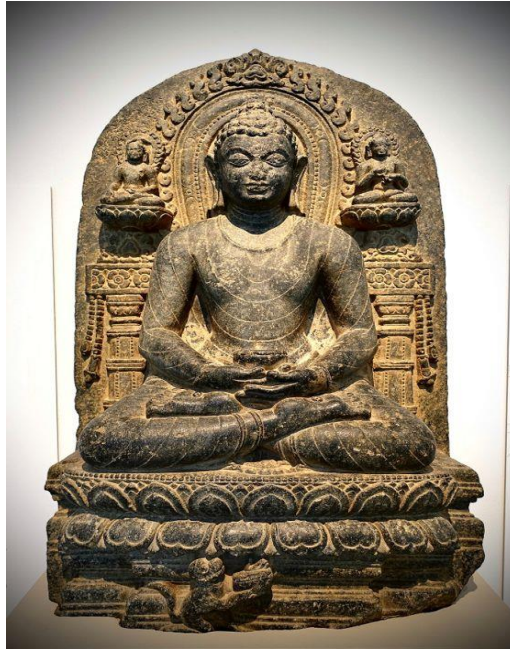
"Then, with the stilling of directed thoughts and evaluations, the monk enters and remains in the [Concentration Absorption]: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. His earlier perception of a refined truth of rapture and pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture and pleasure born of concentration. On that occasion he is one who is percipient of a refined truth of rapture and pleasure born of concentration. And thus it is that with training one perception arises and with training another perception ceases.

"And then, with the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the [Equanimity Absorption], of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.' His earlier perception of a refined truth of rapture and pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of equanimity. On that occasion he is one who is percipient of a refined truth of equanimity. And thus it is that with training one perception arises and with training another perception ceases.

“And then, with the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — the monk enters and remains in the [Detachment Absorption]: purity of equanimity and mindfulness, neither-pleasure-nor-pain. His earlier perception of a refined truth of equanimity ceases, and on that occasion there is a perception of a refined truth of neither pleasure nor pain. On that occasion he is one who is percipient of a refined truth of neither pleasure nor pain. And thus it is that with training one perception arises and with training another perception ceases.” DN 9

Chapter Twenty

The Accomplished One Eliminating Fine-Material Realm Self-Attachment 'Fruit' Experience



Chapter Twenty

The Accomplished One Eliminating Fine-Material Realm Self-Attachment ‘Fruit’ Experience

“...abandoning [the Fine-Material Absorptions]...he considers this and understands it thus: ‘[These Fine-Material Absorptions are] conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.’ Standing upon that, he attains the destruction of the taints.” MN 52

Though rewarding and insightful on the level of establishing a refined awareness apart from disturbing Sense Realm intrusions, the Fine-Material Realm is nevertheless impermanent, dissatisfying and subject to suffering, and of a non-self diverse action nature. Defined by a more constrained and subtle self-notion, the Fine-Material Realm plays out as Conditions Arising causes and effects to a dissatisfying and suffering related self-identification, fabricating conceit, craving after and attachment.

The Accomplished One Eliminating Fine-Material Realm Self-Attachment ‘Fruit’ Experience

Grounded in the Middle Way Path guidance of virtue, concentration, and insight, correctly knowing impermanence, dissatisfaction as well as the non-self diverse nature, and not caught up in self extremes, through seclusion, dispassion and cessation on to relinquishment, the Seven Enlightenment aids ‘fruit’ insight-recognition penetrate the Fine-Material Realm self-delusion. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as an Accomplished One the ‘fruit’ wisdom-recognition ending craving after and attachment for the Fine-Material Realm is realized.

Awareness Aid: Settled from Sense Realm distractions and disturbances, the body and mind relax through a Middle Way appreciation not tied to self extremes.

Directed as an Accomplished One, insight-recognition discerns self-delusion for the Fine-Material Realm: identification, fabricating conceit, feelings, craving after, and attachment for a self-view within the Higher Meditation Absorptions. Impermanent, dissatisfying and unrewarding, and of a non-self diverse nature (the many giving the illusion of the ‘one’), the Fine-Material Realm is affected by change and circumstances and inappropriately

fabricates a self-conceit storyline, craves after and is attached. Note the low-key subconscious urgency to fulfill a self-notion.

The Sense Realm release was like dropping an exhausting heavy load while the Fine-Material burden is more like being atop a lofty peak to be jarred by a gust of wind. Inevitably impermanence topples one from the blissfully absorbed self-defined heights to experience dissatisfaction and suffering. Recognize the refined delusion giving rise to an unsettling and a low-key restless, craving after flashing to uphold and reestablish a Fine-Material repose.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One 'fruit' insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Accomplished One wisdom-recognition penetrates self-illusion as well as the compelling diverse action conditions. Though long endured by comparison to the Sense Realm, the Fine-Material Realm impermanence is reflected in the refined actions giving the illusion of the 'one'—self-identification narrowing to a fabricating conceit, associated feelings, craving after and attachment.

Discerning self-illusion along with the associated conceit to fabricate a self-storyline, follow craving's subconsciously* willed urgency to fulfill a self-notion. Never to be satisfied, realized is the dissatisfaction tied to the Fine-Material Realm.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One 'fruit' insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craved after self-intentions while promoting beneficial and appropriate mental awareness, the Noble Truths non-self insight releases the craving after to fulfill a self-notion for the Fine-Material Realm.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Subconscious self-identified impressions flash, attention narrows, craving surges, attachment intensifies, becoming is pursued, and dissatisfaction plays out over the course of the Fine-Material Realm experience. Transferring over at every instance are dormant subconscious, active present and transgressing acted out impulses driving the self actor experience. Through a Middle Way Wise Intention and Wise Effort as restraint and renunciation, detrimental craving after urgency is controlled, stopped and eliminated while promoting beneficial and instrumental insight. Wise Awareness and Wise Concentration follow as a deepening insight recognition.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One 'fruit' insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Accomplished One detaches from self-identification and craving after to experience a calm and joyfully released abiding. Settled and undisturbed, the craving to fulfill a self-notion falls away. An Accomplished One discernment and wisdom stands out. The surge of Conditions Arising fallout to dissatisfaction and suffering is defunct. Ease, joy and rapture from stressed self-promotion is known.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One 'fruit' insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relieved from Fine-Material Realm identification, serenity arises as craving's subliminal urgency to fulfill a self-notion is eliminated. Tranquility is experienced as craving after and attachment fall away. Acknowledge the depths of this abiding and peace disengaged from Fine-Material self-appeasement to a joyful non-self unburdening. A Middle Way settled relief and insight, experience the calm release from Fine-Material Realm attachments.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One 'fruit' insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self

recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates self-implications—the craving after and attachment to uphold and fulfill a Fine-Material self-notion.

As an Accomplished One the Fine-Material self-view is dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as the true recognition for self entanglement—self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one’) through an intuitive wisdom-recognition.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One ‘fruit’ insight eliminates craving after and attachment in connection to the Fine-Material Realm.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, well being and peace is known having eliminated identification, craving after and attachment to uphold and fulfill a self-notion tied to the Fine-Material Realm. A settled, release as personal insight is known. Equanimity as unstirred and a disengaged abiding released from Fine-Material Realm self-attachment is experienced.

Through seclusion, dispassion, cessation and relinquishment, an Accomplished One ‘fruit’ insight eliminates craving after and attachment in connection to the Fine-Material Realm.

An Accomplished One penetrates the Noble Truth Wisdom-Recognition:

- the **Signless Deliverance** penetrates the self-referenced Fine-Material illusion and discerns the non-self diverse action nature;
- the **Desireless Deliverance** penetrates craving’s urgency to fulfill a self-notion and attachment played out over the course of Conditions Arising suffering history;
- the **Emptiness Deliverance** eliminating the craving after and attachment tied to the Fine-Material Realm, suffering ceases;
- and the **Unshakeable Deliverance of Mind** as wisdom-recognition doing away with self-referenced Fine-Material Realm identification, glimpses Nirvana the Unconditioned.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to self-identification, fabricating conceit, craving after and attachment in the Fine-Material Realm through a breath, body and mind recognition; **Sustained Contact** discerns to relax the breath, body and mind from a self-centered Fine-Material Realm focus; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, the mind quiets from craved after intentions to fulfill a Fine-Material Realm self-notion; and **One-Pointed Clarity** eliminates self-identification, craving after and attachment as a Fine-Material 'fruit' insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from the Fine-Material Realm conditioned delusion and self-hampered afflictions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates the Fine-Material Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Fine-Material 'fruit' recognition eliminates self-identification, craving after and attachment, briefly glimpsing Nirvana's liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Fine-Material Realm 'fruit' recognition is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues as an Accomplished One to eliminate Immaterial Realm self-identification, craving after and attachment.



“Now there is the case where a [person] — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters and remains in the [Seclusion Absorption]: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that directed thought and evaluation have not ceased. This is the confining place there.

“Then there is the case where a [person], with the stilling of directed thoughts and evaluations, enters and remains in the [Concentration Absorption]: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that rapture has not ceased. This is the confining place there.

“Then there is the case where a [person], with the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the [Equanimity Absorption], of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.' Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that the pleasure of equanimity has not ceased. This is the confining place there.

“Then there is the case where a monk, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — enters and remains in the [Detachment Absorption]: purity of equanimity and mindfulness, neither-pleasure-nor-pain. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that the perception of form has not ceased. This is the confining place there.” AN 9.42

*He has made his way past
this hard-going path
— samsara, delusion —
has crossed over,
has gone beyond,*

*is free from want,
from perplexity,
absorbed in [the Higher Meditations],
through no-clinging*

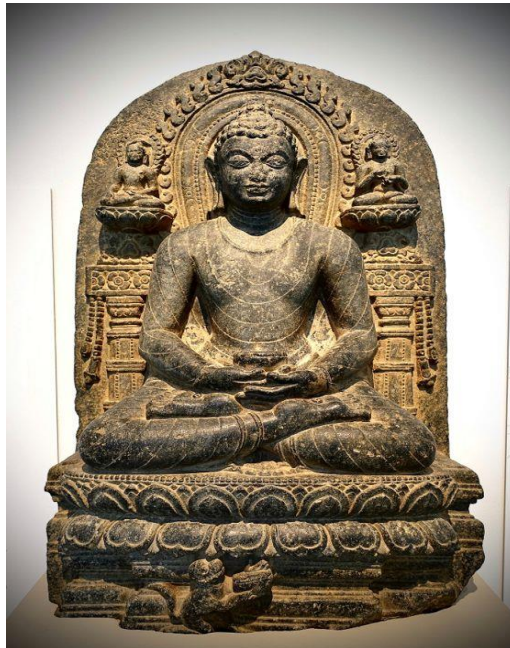
Unbound:

*he's what I call
a brahman. DH 414*

"[regarding the Fine-Material Absorptions]...singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, and attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted and unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him." MN 111

Chapter Twenty One

The Accomplished One Eliminating Immaterial Realm Self-Attachment Path Experience



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The Accomplished One Eliminating Immaterial Realm Self-Attachment Path Experience

“Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, the [person] enters and remains [in the Immaterial Absorptions]... On that occasion he is one who is percipient of a refined truth [for the Immaterial Absorptions arising and ceasing]. And thus it is that with training one’s perception arises and with training another perception ceases.” DN 9

Highlighted by a vastness of long enduring psychic bliss (there is no material body or physical form, but rather reflecting the power and control of a self-afflicted consciousness), the Immaterial Realm is nevertheless impermanent, dissatisfying and subject to suffering, and of a non-self diverse action nature underscored by purposeful action. While suffering is less obvious, self-referenced delusion is manifest in the form of subtle fabricating conceit, craving after and attachment as self-related shortcomings are experienced. Misunderstanding life and reality, the Immaterial Material Realm follows the Conditions Arising causes and effects painful self-charged history. Maturing as an Accomplished One directed by the Middle Way Wise Effort, Wise Awareness and Wise Concentration, insight and wisdom penetrates the Immaterial Realm self-attachment.

Fathomed is the subconscious* rooted self-delusion, fabricated conceit storyline, and the accompanying karmic intentions giving way to craving in order to fulfill a self-notion. The Immaterial awareness of Infinite Space, Infinite Consciousness, Nothingness or Emptiness, and Neither-Perception-nor-Non-Perception are experienced.

The five standout characteristics of Stream Entry Path experience (faith, energy, mindfulness, concentration and wisdom) climax in the perfection and wisdom of an Accomplished One.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one’s life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Faith—Established in Stream Entry passage, faith, confidence and dedication as an Accomplished One intensifies as a Middle Way appreciation not hindered by self extremes or limiting associations. The path experience personally realized, the Noble Truth wisdom recognition discerns impermanence, dissatisfaction and non-self as well as the Conditions Arising actions. Insight penetrates to eliminate Immaterial Realm self-attachment.

Energy—Determination and effort as steadfast and empowering is directed to overcoming Immaterial Realm self-deluded domination.

Mindfulness—Awareness, insight and recognition mature to eliminate Immaterial Realm self-attachment and suffering.

Concentration—A clear-minded recognition and insight for life without self-intrusion, discernment focuses to eliminate Immaterial Realm self-attachment.

Wisdom—Astute, insightful and discerning, insight recognition penetrates to eliminate self-deluded attachment for the Immaterial Realm.

Perfect and blameless, uncorrupted and unwavering in strictly observed conduct and virtue, meditation and concentration, the Four Noble Truths vision and knowledge are penetrated:

- Impermanence and dissatisfaction as a part of conditioned life as well as not being self-identified, the Immaterial Realm attachment ends. **The recognition is a Signless Deliverance.**
- Played out as a Conditions Arising causes and effects history, craving after as delight and pleasure to fulfill a self-notion links together a past, present and future continued suffering storyline. **The recognition is a Desireless Deliverance.**
- Eliminating the craving after as delight and pleasure to fulfill a self-notion, suffering is brought to an end. Nirvana, the Unconditioned Realm, is realized. **The recognition is an Emptiness Deliverance.**
- The way to realizing craving's elimination ending the self-suffering ordeal is the Middle Way Noble Eightfold Path guidance. A wisdom breakthrough ending suffering, extinguished is self-referenced ignorance and self-promotion, Nirvana, the Unconditioned Realm is penetrated. **The recognition is the Unshakeable Deliverance of Mind.**

Fully realized is the Conditions Arising causes and effects history played out within the Immaterial Realm:

- Driven by a self-referenced ignorance, the drive for desire and existence flourish;
- a self-fabricating conceit arises as a mistaken self-reference;
- a present consciousness arises as a mistaken self-reference;
- a self-assumption arises as a mistaken self-reference;
- conditioned experiences thrive as a mistaken self-reference;
- conscious experiences are engaged as a mistaken self-reference;
- mental impressions (pleasant, painful and neutral) are experienced as a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from a self-notion) a compelling karmic intent arises to fulfill a mistaken self-reference;
- attachment follows as a mistaken self-reference;
- commitment and becoming to act out are engaged to fulfill a mistaken self-reference;
- birth as generated impressions play out as a mistaken self-reference;
- and dissatisfaction and suffering are experienced as a mistaken self-reference.

The Accomplished One Immaterial Realm Path Experience

Infinite Space—Following the Middle Way tranquility and insight not taken in by self extremes, removed from material and a physical body connection, the Immaterial Awareness reflects how consciousness forms as an underlying corrupted self-identity view. Life, actions and phenomena come to arise under the guise and exertion of a mistaken self-reference (Descartes' 'I think there for I am' is a self-anthem not having penetrating the underlying actions and phenomena giving the illusion of the 'one').

Follow as a deluded psychic energy flows and narrows to form as a self-referenced identification. Fabricating conceit creates a self-storyline, then gives way to craved after karmic intentions and attachment to fulfill a self-notion. A corrupt self-reference stands out as the root cause played over the course of Conditions Arising to a self downfall. The flow and outpouring of initial self-delusion around which all other actions gravitate towards and revolve, keeps one entangled in a self-narrative. Settling to move through the subliminally charged current, recognize the psychic dimensions as flashing fabricating conceit carries over to karmic-intentions and craving. Discern the dormant, active and transgressing self-directed potentials without acting on

them. Discern how the Infinite Space Absorption is brought about, the purposeful action involved, and how one is instrumental in directing awareness.

A Middle Way tranquility and insight not engaged in self extremes, relax the Infinite Space Absorption. Gently allow consciousness to open and expand from a self-referenced identification. As self-directed craving wanes and restlessness dissipates, acknowledge the shift away from a self-referenced definition. Not attaching and straining as a self-focus, follow the expanse, weakening and release from Infinite Space identification to an unburdened non-self spacious insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to Infinite Space limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to the Infinite Space Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Infinite Consciousness

Consciousness as nothing more than a pin-point of flashing instances, attention narrows around a beguiling mistaken self-identified thought impression. An Immaterial Realm attachment, the space of pure psychic-willed energy is passed through. Note the pressure experienced impressions without reacting and giving way to an actual transgressed consequence, expanding to an Infinite Consciousness.

Forming from the flow and outpouring of mistaken self-referenced identification, Infinite Consciousness arises from causes and effects (the many giving the illusion of the 'one'). With self-referenced delusion at the center like a giant sun, the other self-associated conditions as planets-like circle a self-conceit orbit of karmic gravity, giving way to craving after to fulfill a stressed self-notion follows. Recognized is how Infinite Consciousness is brought about, the purposeful action involved, and how one is instrumental in directing awareness.

A Middle Way tranquility and insight not engaged in self extremes, relax the Infinite Consciousness Absorption. Gently allow consciousness to open and expand from a self-referenced identification. Follow as self-directed craving wanes and restlessness dissipates, acknowledge the shift away from a self-referenced definition. Not attaching and straining to a self-focus, follow the expanse, weakening and release from Infinite Consciousness identification to an unburdened, non-self spacious insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to Infinite Consciousness limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to the Infinite Consciousness Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Nothingness or Emptiness

Thought impressions twinkling like far off stars as one passes through a vast atmosphere, the Immaterial Realm Nothingness or Emptiness is experienced as self-reference dissipates. Acknowledge how self-identification shrinks to 'nothingness' and a weakened conceit. With self-identification faint and craved urgency less demanding, experience and know Nothingness or Emptiness as an open and vast consciousness. Acknowledge the weightlessness from a self-referenced directive. One must be careful not to take pleasure, find satisfaction, or indulge in the 'emptiness' self-identification.

A Middle Way tranquility and insight not engaged in self extremes, relax the Nothingness or Emptiness Absorption. Gently allow consciousness to open and expand from a self-referenced identification. Follow as self-directed craving wanes and restlessness dissipates, acknowledge the shift away from a self-referenced definition. Not attaching and straining through a self-focus, follow the expanse, weakening and release from Nothingness or Emptiness identification to an unburdened, non-self spacious insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to Nothingness or Emptiness limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one')

as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to the Nothingness or Emptiness Absorption. As an Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Neither-Perception nor Non-Perception

Vast, undetermined psychic potential not collapsing as self-entanglement nor directed to crave after to fulfill a self-notion, Neither-Perception nor Non-Perception Absorption doesn't define to a self-reference. Void without self-impingement, not occupied by a self-fabricated conceited storyline, consciousness is free and doesn't align to form as self-identification. Though long endured and seemingly infinite and timeless, impermanence as change creeps in and consciousness stirs to again narrow as a self-referenced focus.

Acknowledge what it is to be without self-fabricated conceit, karmic urgency and craving after to fulfill a self-notion. Know the disassociation from self-identified domination. Through a Middle Way appreciation not taken in by self extremes, discern the Conditions Arising cycle of causes and effects. A non-self insight without self-reference stands out. Recognized are how Neither-Perception nor Non-Perception is brought about, the purposeful action involved, and how one is instrumental in directing awareness. A non-self insight without self-definition stands out.

A Middle Way tranquility and insight not engaged in self extremes, relax the Neither-Perception nor Non-Perception Absorption. Gently allow consciousness to open and expand from a self-referenced identification. Follow as self-directed craving wanes and restlessness dissipates, acknowledge the shift away from a self-definition. Not attaching and straining to a self-focus, follow the expanse, weakening and release from Neither-Perception nor Non-Perception to an unburdened, non-self spacious insightfully released recognition. As an Accomplished One established in Middle Way tranquility and insight, one isn't tied to Neither-Perception nor Non-Perception limitations.

A Noble Truth wisdom-recognition (impermanence, dissatisfaction and unrewarding, and of a non-self diverse nature giving the illusion of the 'one' as well as penetrating the Conditions Arising suffering history), recognize the fabricating conceit, restlessness, craving after and attachment to fulfill a self-notion tied to the Neither-Perception nor Non-Perception Absorption. As an

Accomplished One directed to fulfilling the Middle Way Path and Stream Entry deliverance, wisdom proves stronger than self-deception to glimpse Nirvana the Unconditioned.

Established as an Accomplished One in faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating Immaterial Realm self-referenced attachment is to be penetrated.



Infinite Space

“Further, the [person] — not attending to the perception of wilderness, not attending to the perception of earth — attends to the singleness based on the perception of the dimension of Infinite Space. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of the Infinite Space.

“He discerns that 'Whatever disturbances that would exist based on the perception of wilderness are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of Infinite Space.' He discerns that 'This mode of perception is empty of the perception of wilderness. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Infinite Consciousness

“Further, the [person]— not attending to the perception of earth, not attending to the perception of the dimension of the Infinite Space — attends to the singleness based on the perception of the dimension of the Infinite Consciousness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of Infinite Consciousness.

“He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the Infinite Space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the Infinite Consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of Infinite Space. There is only this non-emptiness: the singleness based on the perception of the dimension of Infinite Consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Nothingness or Emptiness

“Further, the [person] — not attending to the perception of the dimension of the Infinite Space, not attending to the perception of the dimension of the infinitude of consciousness — attends to the singleness based on the perception of the dimension of nothingness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of Nothingness.

“He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the Infinite Space are not present. Whatever disturbances that would exist based on the perception of the dimension of Infinite Consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of Nothingness.' He discerns that 'This mode of perception is empty of the perception of the dimension of the Infinite Space. This mode of perception is empty of the perception of the dimension of Infinite Consciousness. There is only this Non-emptiness: the singleness based on the perception of the dimension of Nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Neither-Perception nor Non-Perception

“Further, the [person]— not attending to the perception of the dimension of the Infinite Consciousness, not attending to the perception of the dimension of Nothingness — attends to the singleness based on the dimension of Neither-Perception nor Non-Perception. His mind takes pleasure, finds satisfaction, settles, and indulges in the dimension of Neither-Perception nor Non-Perception.

“He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the Infinite Consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of Nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of Neither-Perception nor Non-Perception.' He discerns that 'This mode of perception is empty of the perception of the dimension of Infinite Consciousness. This mode of perception is empty of the perception of the dimension of Nothingness. There is only this non-emptiness: the singleness based on the dimension of Neither-perception nor Non-Perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so

this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Signless Concentration

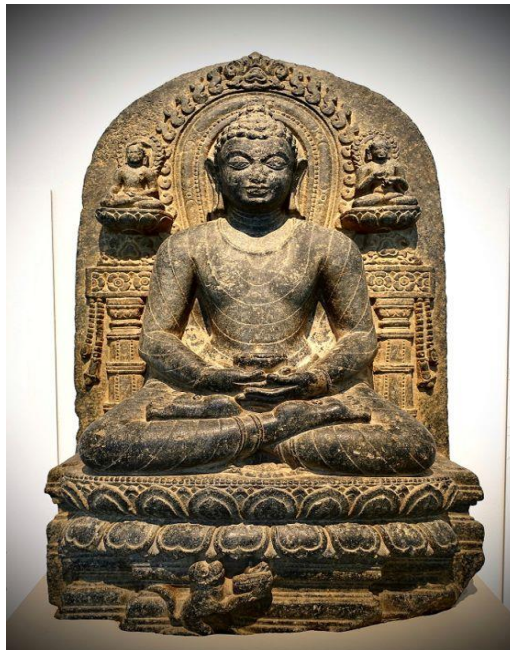
“Further, the [person] — not attending to the perception of the dimension of Nothingness, not attending to the perception of the dimension of Neither-Perception nor Non-Perception — attends to the singleness based on the Signless concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its Signless concentration of awareness.

“He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of Nothingness are not present. Whatever disturbances that would exist based on the perception of the dimension of Neither-Perception nor Non-Perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the perception of the dimension of Nothingness. This mode of perception is empty of the perception of the dimension of Neither-Perception nor Non-Perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.” MN 121

“...with the stilling of directed thoughts and evaluations, he enters and remains in the dimension of Infinite Space...the dimension of Infinite Consciousness...the dimension Nothingness... the dimension of Neither-Perception nor Non-Perception. And he knows it through discernment. It is to this extent that one is described by the Blessed One as released through discernment, though with a sequel.” AN 9.44

Chapter Twenty Two

The Accomplished One Eliminating Immaterial Realm Self-Attachment 'Fruit' Experience



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The Accomplished One Eliminating Immaterial Realm Self-Attachment 'Fruit' Experience

“Then again, a [person]—with the complete transcending of perceptions of [physical/material] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] ‘Infinite space’—enters and remains in the dimension of the infinitude of space. He reflects on this and discerns, ‘This attainment of the infinitude of space is fabricated and intended. Now whatever is fabricated and intended is impermanence and subject to cessation.’ Staying right there, he reaches the ending of the mental fermentations.”
MN 52

Without a body, physical or material reference, an unbounded and seemingly infinite consciousness expanse opens. Attention and awareness sail freely and unrestrained, and yet the refined bliss and long-lived, seemingly immortal-like and timeless psychic abiding is an illusion centered on a beguiling and false self-narrative. Recognize the ongoing subconscious pressures, intentions and the self-construed conceit, craving after and restlessness attached to an Immaterial Realm self-absorbed reference. Psychic energy like radio waves is able to reach out to all areas and corners of space and time within the Immaterial Realm. But it is a false self-notion created within the Immaterial Realm and is attached to a deceived allure, long-lived bliss and mental capacity. Recognize how a self-referenced identification construes vast epochs and Immaterial Realm definition. Absorbed in a conceit fabricated storyline and false self-view, discern the underlying dissatisfaction that arises within the Immaterial Realm.

The Accomplished One Eliminating Immaterial Realm Self-Attachment 'Fruit' Experience

Grounded in the Middle Way guidance: virtue, concentration, and insight, correctly knowing impermanence, dissatisfying and the non-self diverse nature; turning away from inappropriate distractions, obsessions and associations linked to self-identified attachments and self-promotion; through seclusion, dispassion, cessation and, finally, renouncing self-illusion, the Seven Enlightenment aids direct one to Wisdom-Liberating Deliverance. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as an Accomplished One the ‘fruit’ wisdom-recognition ending craving after and attachment for the Immaterial Realm is realized.

Awareness Aid: Settled and separated from Immaterial Realm mental experience, relax the mind and attention through a Middle Way appreciation not tied to self extremes.

Directed as an Accomplished One, insight-recognition discerns self-attachment for the Immaterial Realm: fabricating conceit, craving after, attachment and becoming upholding a degree of self-identification through Infinite Space, Infinite Consciousness, Nothingness or Emptiness, and Neither-Perception-or-Non-Perception Absorptions. A low-key, self-identification persists for the subtly narrowed psychic experience. Impermanent, dissatisfying and unrewarding, and of a non-self diverse nature (the many giving the illusion of the 'one'), the Immaterial abiding point of self-reference is affected by conditioned circumstances. Note the fabricated conceit storyline giving way to a craved after urgency to fulfill a self-notion.

Relax the psychic Immaterial Realm self-defined association and attachment. Subtle and understated, release the underpinning self-identification. While less dramatic and overt, a mistaken psychological assumption upholds a self-guise within the Immaterial Realm. Caught up in the long endured, placid Immaterial Realm illusion, go beyond the attached spacious consciousness to know as insight the delusion and formation of fabricating conceit, craving after, attachment and resultant dissatisfaction as an Immaterial Realm self-referenced orbit. A 'cooling' down and quieting of dormant, active and transgressing self-episodes, follow how self-fabricating conceit, craving after and attachment weaken, diminish and are released. An Accomplished One penetrated wisdom stands out.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Accomplished One wisdom-recognition penetrates self-illusion as well as the compelling diversity of actions and conditions. The Immaterial Realm reflects the many giving the illusion of the 'one'—self-identification narrowing to fabricating conceit, craving after and attachment.

Though long endured and blissful, unable to uphold a self-ideal the fallout gives way to dissatisfaction. A gnawing restless residue keeps one off balance. Penetrating the self-illusion along with the associated conceit to fabricate a self-storyline, follow craving's subconscious* willed urgency to

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until

fulfill a self-notion. Never to be satisfied, realize the dissatisfaction tied to the Immaterial Realm. An Accomplished One penetrated wisdom stands out.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental craving after self-intentions while promoting beneficial and appropriate mental awareness, non-self insight releases the craving after and attachment to fulfill a self-notion in the Immaterial Realm.

Subconscious self-identified impressions flashing, attention narrowing, craving after surges, attachment intensifies, becoming is pursued, and dissatisfaction plays out over the course of the Immaterial Realm experience. Transferring over at every instance are dormant subconscious, active present and transgressing acted out impulses driving the self actor experience.

Through a Middle Way Wise Intention and Wise Effort as restraint and renunciation, detrimental craving after urgency is controlled, stopped and eliminated while promoting beneficial and instrumental insight to separate from Immaterial Realm identification. Wise Awareness and Wise Concentration follow as a deepening insight recognition. An Accomplished One penetrated wisdom stands out.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Accomplished One detaches from self-identification and craving after to experience a calm and joyful release from self-identification. Settled and undisturbed, the craving to fulfill a self-notion falls away. The surge of conditions arising fallout to dissatisfaction and suffering is defunct. Ease, joy and rapture from stressful self-promotion is known. An Accomplished One penetrated wisdom stands out.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relieved from Immaterial Realm identification, serenity arises as craving's subliminal urgency to fulfill a self-notion is eliminated. Tranquility is experienced as fabricating conceit, craving after and attachment fall away not to play out. Acknowledge the depths of the abiding and peace removed from Immaterial self-appeasement to a serene emptiness unburdening. A Middle Way relief and discernment, experience the calm release from Immaterial Realm attachment. An Accomplished One penetrated wisdom stands out.

the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates self-complications—the conceit, craving after and attachment to uphold and fulfill a self-notion.

As an Accomplished One the Immaterial self-view is dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as the true recognition for self entanglement—self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one’) through an intuitive wisdom-recognition. An Accomplished One penetrated wisdom stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, well being and peace is experienced having eliminated identification, fabricating conceit, craving after and attachment to uphold and fulfill a self-notion in the Immaterial Realm. A settled, released personal insight is known. Equanimity as a disengaged calm abiding released from the Immaterial Realm is experienced. An Accomplished One penetrated wisdom stands out.

An Accomplished One penetrates the Noble Truth Wisdom-Recognition:

- the **Signless Deliverance** penetrates the self-referenced illusion related to the Immaterial and discerns the non-self diverse nature;
- the **Desireless Deliverance** penetrates craving’s urgency to fulfill a self-notion and attachment played out over the course of Conditions Arising suffering history;
- the **Emptiness Deliverance** eliminating craving after and attachment tied to the Immaterial Realm, suffering ceases;
- and the **Unshakeable Deliverance of Mind** as wisdom-recognition doing away with self-referenced Immaterial Realm identification, glimpses Nirvana the Unconditioned.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to self-identification, fabricating conceit, craving after and attachment in the Immaterial Realm through an astute mental recognition; **Sustained Contact** discerns to relax the mind from a self-centered Immaterial Realm focus; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness;

Recognition for the mind as settled and released, quieting from craved after intentions to fulfill an Immaterial Realm self-notion; and **One-Pointed Clarity** eliminates self-identification, fabricating conceit, craving after and attachment as an Immaterial ‘fruit’ insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from the Immaterial Realm conditioned delusion and self-hampered afflictions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates the Immaterial Realm action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. Immaterial ‘fruit’ recognition eliminates self-identification, fabricated conceit, craving after and attachment, briefly glimpsing Nirvana’s liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, Immaterial Realm ‘fruit’ recognition is rightly penetrated.

Directed by the Noble Truths insights and Middle Way guidance, one continues as an Accomplished One to eliminate the fabricating conceit.



“Those who realized the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be exceedingly heedless, they will not take an eighth existence.” SN 39.

“Not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its theme-less concentration of awareness.

“He discerns that 'This theme-less concentration of awareness is fabricated and mentally fashioned.' And he discerns that 'Whatever is fabricated and mentally fashioned is impermanence and subject to cessation.' For him — thus knowing, thus seeing — the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’” MN 121

“Then there is the case where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' enters and remains in the dimension of the infinitude of space. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that the perception of the dimension of the infinitude of space has not ceased. This is the confining place there.

“Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' enters and remains in the dimension of the infinitude of consciousness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that the perception of the dimension of the infinitude of consciousness has not ceased. This is the confining place there.

“Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters and remains in the dimension of nothingness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place.

What is the confining place there? Just that the perception of the dimension of nothingness has not ceased. This is the confining place there.

“Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there there's a confining place. What is the confining place there? Just that the perception of the dimension of neither perception nor non-perception has not ceased. This is the confining place there.

“Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen [that] with discernment, his mental fermentations are completely ended. Even this much is described by the Blessed One as the attaining of an opening in a confining place, without a sequel.” AN 9.42

“There is the case, Ananda, where a disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness; perceptions of the dimension of neither perception nor non-perception: that is an identity, to the extent that there is an identity. This is deathless: the liberation of the mind through lack of clinging/sustenance.’” MN 106

“Withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He reflects on this and discerns, 'This [Fine-Material Higher Absorptions] is fabricated and intended. Now whatever is fabricated and intended is impermanence and subject to cessation.' Staying right there, he reaches the ending of the mental fermentations.” MN 52

“There is the case, Ananda, where a disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness; perceptions of the dimension of neither perception nor non-

perception: that is an identity, to the extent that there is an identity. This is deathless: the liberation of the mind through lack of clinging/sustenance.” MN 106

“...with the complete transcending of the [Immaterial Absorptions]...Seeing with discernment, his fermentations were totally ended. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased and changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted and unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is no further escape,' and pursuing it there really wasn't for him.” MN 111

“...with the complete transcending of the [Immaterial Absorptions], he enters and remains in the cessation of perception and feeling. And as he sees with discernment, the mental fermentations go to their total end. And he knows it through discernment. It is to this extent that one is described by the Blessed One as released through discernment without a sequel.” AN 9.44

“And then, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' the monk enters and remains in the dimension of the infinitude of space. His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of space. And thus it is that with training one perception arises and with training another perception ceases.

“And then, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' the monk enters and remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

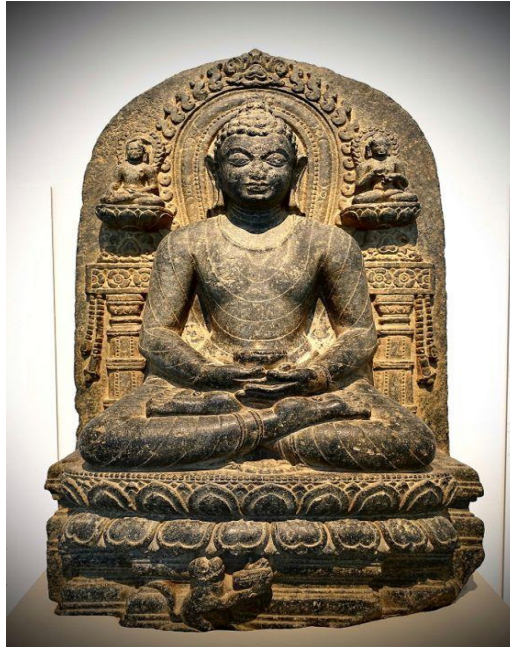
“And then, with the complete transcending of the dimension of the infinitude of consciousness, [thinking,] 'There is nothing,' enters and remains in the

dimension of nothingness. His earlier perception of a refined truth of the dimension of the infinitude of consciousness ceases, and on that occasion there is a perception of a refined truth of the dimension of nothingness. On that occasion he is one who is percipient of a refined truth of the dimension of nothingness. And thus it is that with training one perception arises and with training another perception ceases.

“Now, when the monk is percipient of himself here, then from there to there, step by step, he touches the peak of perception. As he remains at the peak of perception, the thought occurs to him, 'Thinking is bad for me. Not thinking is better for me. If I were to think and will, this perception of mine would cease, and a grosser perception would appear. What if I were neither to think nor to will?' So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases and another, grosser perception does not appear. He touches cessation. This, is how there is the alert step-by step attainment of the ultimate cessation of perception.” DN 9

Chapter Twenty Three

The Accomplished One Eliminating Conceit Path Experience



Chapter Twenty Three

The Accomplished One Eliminating Conceit Path Experience

“...destroyed by conceit, people fall into hell.” THAG 21

Conceit here isn't an overt vanity and pride but the fabrication and embellishing of a self-narrative that emerges from a mistaken self-reference. Endlessly reinvented and updated, conceit churns unchecked as the self actor is swept away over the course of Conditions Arising causes and effects timeline; the conceit narrative subliminally active in the past, emerges as a craved after urgency to fulfill a present self-notion, then leads to future compromising consequences.

The Conditions Arising History

Past:

Misunderstanding and mistaking (ignorance) life and reality as self-referenced puts into motion a surge of detrimental actions;
self-conceit churns as a mentally fabricated directive.

Present:

A self-consciousness arises;
a body/mind self-identification is assumed;
sense-media are engaged;
contacted sense experiences follow;
feelings are generated and reacted on;
craving after to fulfill a self-notion is pursued;
attachment arises.

Future:

Commitment and becoming are engaged to fulfill a self-notion;
birth as generated mental, verbal and transgressing actions play out;
and dissatisfaction and suffering are experienced as a self-actor.

Following a Middle Way tranquility and insight not taken in by self extremes, the Accomplished One discerns the subconscious role of fabricated self-conceit*. At the outset of Stream Entry passage, the Stream Enterer had a

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until

limited recognition and understanding of self-identity view and the non-self diverse action nature of life and phenomena. Now engaged as an Accomplished One, conceit's flights of fancy to create, forge, thrive and further a self-timeline is discerned, cut off and eradicated through a penetrating insight and wisdom. The deceptive imagination and embellishment entangled in a self-narrative is undone.

Like rubbing sticks together to start a fire, self-referenced delusion or wrong view (ignorance) then flames a fabricating conceit to go on to ignite a wrongly held view for the Five Groups Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention), and is further inflamed by the friction of impermanence and conditioned pressures following a Conditions Arising causes and effects inferno.

When Ven. Anuruddha asked the senior Ven. Sariputra as to why despite being able to achieve deep meditative states of bliss and vision, he had not yet realized enlightenment, Ven. Sariputra honestly pointed out that Anuruddha was still attached to a self-notion and varying degrees of conceit (AN 3:128). Ven. Anuruddha was instructed to discern the Unconditioned (that which is not self-fabricated and without a fabricated conceit self-timeline), Nirvana. The Accomplished One penetrates the ongoing self-fabricated narrative to discern and eliminate conceit.

The Accomplished One Eliminating Conceit Path Experience

A unified awareness, concentration and personally engaged insight, recognize self-fabricated conceit's subconscious plotting and the run amok imagination to invent and engage a self-narrative. Directed as an Accomplished One, seclusion isolates from distracting contacts, engagement and provoking exchanges; dispassion as detachment turns away from the pursuit indulging self-directed motives and actions; cessation is the prevention as well as elimination of self-promoted thoughts, speech and actions; and relinquishment cuts off and terminates self-fabricating conceit to not give way to the craving after to fulfill a self-notion. The compelling urgent flow of past-to-present-to-future Conditions Arising self-suffering trajectory is halted. Only the restlessness residue and self-referenced ignorance remain to be uprooted.

the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Seclusion

Through seclusion the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating conceit.

Applying the Middle Way tranquility and insight not tied to self extremes, step back from sense-contacted media pressures and disturbances (eyes/sight/forms, ears/sounds/aural, nose/smell/olfactory, tongue/taste/flavors, and skin/tactile/touch) to settle through detachment to a quiet, concentrated and discerning seclusion. Tranquil, separated, mindful and relieved, the self-engaged spotlight and conceited fabrication are restrained.

Settling from self-invested activities, follow on the secluded awareness to discern how conceit forms from a mistaken self-referenced identification. Life and reality incorrectly viewed as self in nature, conceit as a whirlwind inspiration along with the chattering Monkey Mind arise. Disconnected from life's jarring nature (impermanence, dissatisfaction and a diverse action nature), how and what one thinks, ponders and experiences is prejudiced by an I, me, mine conceit fabricating a self-inspired narrative.

Playing out subconsciously, acknowledge the restless hum of self-conjecture, conception and imagination thriving as fabricating conceit charging one's thinking, speech and behavior. Distinguish the misguided leap in imagination and fantasy as self-identified impressions flash. A flow of past associations churns subconsciously, thrives in the present to crave after, and then transgresses as inspired actions, carrying over to a never-ending self-promoted suffering. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from fabricated conceit domination.

Directed as an Accomplished One, seclusion is engaged as a path experience for conceit's role and elimination: whatever contacted conscious impression is sensed, cognized, encountered, sought after, or examined by the mind isn't to be colored, personalized or manipulated through a fabricated conceit embellishment. Abandoning imagination, abolishing aggrandizement, uprooting self-fabrication, the conceit storyline is edited out.

Dispassion

Through dispassion the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating conceit.

Dispassion begins as a settling and detachment not engaged through sense-media contact. Going deeper below the level of flashing intent, desires and fantasy, detach from fabricating conceit to conjure and invent a self-timeline and history. Forming around an initial mistaken self-referenced identification, acknowledge how conceit's volume escalates to take hold, absorb and charge the mind. Searching to be busy, active, and involved, follow how conceit in subtle and not so subtle ways promotes an outlet of self-expression. Pressured karmic impulses and craving after to fulfill a self-notion carry over as future Conditions Arising consequences. Through dispassion the discursive monologue, persisting habitual energies and karma's call to action decline.

Distinguish the misguided leap in imagination and fantasy as thought impressions flash around a self-narrative. A flow of past associations churns subconsciously, thrives in the present to crave after, and then transgresses as inspired actions carrying over to a relentless call to action. Through relinquishment the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a dispassionate path experience eliminating conceit. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from fabricated conceit domination.

Directed as an Accomplished One, dispassion is engaged as a path experience for conceit's role and elimination: whatever contacted conscious impression is sensed, cognized, encountered, sought after, or examined by the mind isn't to be colored, personalized or manipulated through a fabricated conceit embellishment. Abandoning imagination, abolishing aggrandizement, uprooting self-fabrication, the conceit storyline is edited out.

Cessation

Through cessation the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating conceit.

Flaring subconsciously, relax the body (facial muscles, shoulders, back, abdomen and on down through the legs) to open and release the mental

strain and narrowed compression of fabricating conceit. Follow as one goes from the stress, agitation and demands of manufacturing conceit to expand the narrowed self-focus and release self-fabricated role playing. Through cessation breaking with a body/mind self-reference, disengage from the all consuming self-directed timeline to a clarified knowing and release from self-promoted intentions. Acknowledge the weakening, separation and cessation not engaged in advancing a self-narrative.

Equanimity stands out as a quiet abiding not advancing self-exploits. Not actively plotting and pursuing a self-notion, the Conditions Arising cycle is made defunct. Distinguish the misguided leap in imagination and fantasy as thought impressions flash around a self-narrative. A flow of past associations churns subconsciously, thrives in the present to crave after, and then transgresses as inspired actions carrying over to a relentless becoming and suffering play out. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from fabricated conceit domination.

Directed as an Accomplished One, cessation is engaged as a path experience for conceit's role and elimination: whatever contacted conscious impression is sensed, cognized, encountered, sought after, or examined by the mind isn't to be colored, personalized or manipulated through a fabricated conceit embellishment. Abandoning imagination, abolishing aggrandizement, uprooting self-fabrication, the conceit storyline is edited out.

Relinquishment

Through relinquishment the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating conceit.

Relinquishing conceit, one doesn't step onto the dizzying Conditions Arising self-conflicted merry-go-round. Distinguished is the misguided leap in imagination and fantasy as thought impressions flash as a wrongly held self-referenced identity. A flow of past associations churns subconsciously, thrives in the present to crave after, and then transgresses as inspired actions carrying over to a relentless becoming and suffering. A Middle Way tranquility and insight path experience not tied to self extremes, attention and recognition clarify to not engage as self-fabricating conceit. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from fabricated conceit domination.

Directed as an Accomplished One, relinquishment is engaged as a path experience for conceit's role and elimination: whatever contacted conscious impression is sensed, cognized, encountered, sought after, or examined by the mind isn't to be colored, personalized or manipulated through a fabricated conceit embellishment. Abandoning imagination, abolishing aggrandizement, uprooting self-fabrication, the conceit storyline is edited out.

As an Accomplished One, the Four Noble Truths insight and vision is penetrated:

- Conceit as self-reference is dissatisfying and suffering directed;
- Conceit carries over to compromising consequences;
- Conceit eliminated, suffering ceases;
- and the Middle Way Noble Eightfold Path is followed to deliverance.

Established as an Accomplished One in faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating conceit is to be penetrated.



“This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.” AN 4.159

“...I-making and mine-making and obsessions with conceit have long been well uprooted that even if there were change and alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair.” SN 21.2

“Monks, there are these seven obsessions. Which seven?”

“The obsession of sensual passion...The obsession of resistance...The obsession of views...The obsession of uncertainty... The obsession of conceit...The obsession of passion for becoming...The obsession of ignorance....

“These are the seven obsessions.” AN 7.11

“Abandon conceit, get rid of the way of conceit completely. Because of being infatuated by the way of conceit, for a long time you have been remorseful.

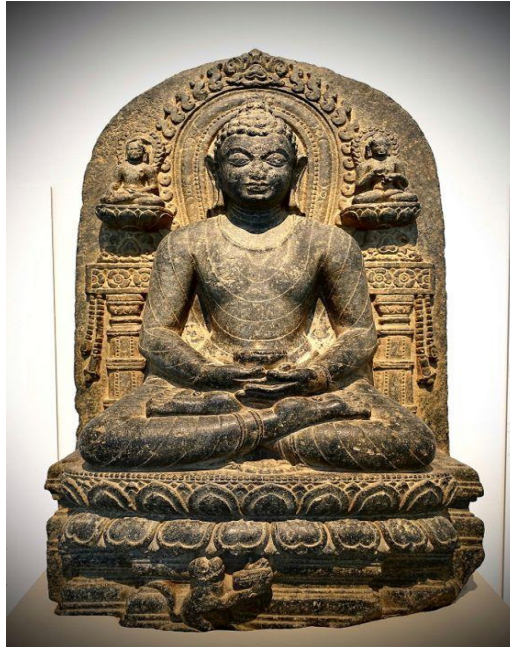
“Soiled by contempt (for others), destroyed by conceit, people fall into hell. Persons destroyed by conceit grieve for a long time upon being reborn in hell.

“A monk never grieves who is a knower of the path, one who has practiced it properly. He experiences fame and happiness; truthfully they call him ‘a seer of Dharma.’

“Therefore be without barrenness here (in this world), energetic, purified by abandoning the hindrances. Having completely abandoned conceit, be an ender (of suffering) through knowledge and become one who dwells at peace.” TH 21

Chapter Twenty Four

The Accomplished One Eliminating Conceit 'Fruit' Experience



Chapter Twenty Four

The Accomplished One Eliminating Conceit 'Fruit' Experience

“Having completely abandoned conceit, be an ender (of suffering) through knowledge and become one who dwells at peace.” THAG 21

Not correctly knowing life and reality, conceit emerges through conditions rooted in a false self-reference—but rather penetrating impermanence, dissatisfaction and the non-self diverse action nature. The Middle Way's tranquility and insight not tied to self extremes unites as a wisdom-recognition, eliminating conceit's fabricating storyline to not play out to suffering consequences.

The subconscious revealed,* penetrate how the flow and outpouring from self-identified ignorance corrupts one's consciousness then infiltrates as swirling impressions to form and plot a fabricated conceit storyline. Like a dam bursting, imagination, fantasies and desires surge as a self-promoted torrent. Recognize conceit's unsettling to gather, form, and unite from an initial mistaken self-identity view. Karmic associations as a past-to-present-to-future self-directive, the Conditions Arising causes and effects surges in quick succession: conceit as self-fabrication, present consciousness arises, a body/mind self-identification is misconstrued, sense media are engaged, contact arises, feelings are experienced, craving after flourishes, attachment takes place, becoming is initiated, and birth giving way to actions climaxes as dissatisfaction and suffering.

The Middle Way Wise Effort, Wise Awareness and Wise Concentration are engaged as a personal recognition for the short-comings, dissatisfaction and suffering brought on by self-fabricating conceit. Wise Effort stops conceit from narrowing to engage as a self-directed fantasy; Wise Awareness properly distinguishes life-actions as non-self, the many giving the illusion of the 'one' and conceit arising; and Wise Concentration focuses to penetrate the beguiling self-delusion. With conceit eliminated the Conditions Arising causes and effects history doesn't reach its suffering denouement and the self-storyline is made defunct.

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

The Accomplished One Eliminating Conceit ‘Fruit’ Experience

Grounded in the Middle Way guidance: virtue, concentration, and insight united, correctly knowing impermanence, dissatisfying and the non-self diverse action nature; turning away from inappropriate distractions, obsessions and associations linked to self-attachments and self-promotion; through seclusion, dispassion, cessation and, finally, renouncing self-illusion, the Seven Enlightenment aids direct one to Wisdom-Liberating Deliverance. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as an Accomplished One the ‘fruit’ wisdom-recognition ending self-fabricating conceit.

Awareness Aid: Settled and separated from distractions and disturbances, relax the breath and body (facial muscles, torso and abdomen relaxing, muscles stretching, nerve channels opening) as well as mind and attention quieting through a Middle Way tranquility and insight not engaged or distracted by self extremes, allowing for awareness to open and expand.

Below the level of contacted mindfulness, note as the corrupting self-reference first forms to a clouded conscious delusion then infiltrates as impressions joining to fabricate as conceit to invent a self-narrative. Disengage from the underlying misguided delusion keeping one distracted and off balance. Relax and release the strained self-focus forming as a self-entangled plot. Note the ‘cooling’ down and quieting of subconsciously driven self-conceit. The dormant, active and transgressing self-directed chronicle stopped, self actor role playing is disengaged. Recognize how karmic urgency and craving after as intended self-promotion are defused. Meditation as tranquil and insightful, follow the Middle Way’s guidance from a narrowed self-fabrication to personal recognition, eliminating conceit’s promotional powers. The Conditions Arising causes and effects history is defunct. An Accomplished One penetrated wisdom stands out.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Accomplished One wisdom-recognition penetrates conceit’s urgency to invent and promote a self-illusion. Flowing from a mistaken self-reference, discern the compelling intention to fabricate and imagine a conceited storyline. Note how thought impressions flash, attention narrows, and craved intentions follow. Transferring over at every instance are dormant, active and transgressing provocations, confusing messages and impulses keeping a self-deluded notion going and the fallout to dissatisfaction and suffering. An Accomplished One penetrated wisdom stands out.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental self-intentions while promoting beneficial and appropriate awareness, non-self insight eliminates the conceit to fabricate a self-storyline.

Subconscious self-identified impressions flash to join and engage as conceit, transferring over at every instance are dormant subconscious, active present and transgressing acted out impulses to renew and keep the self actor experience fresh and alive. Through a Middle Way Wise Intention and Wise Effort as restraint and renunciation, detrimental craving after is controlled, stopped and eliminated while promoting beneficial and instrumental insight to stop conceit from forming. Wise Awareness and Wise Concentration follow as a deepened insight clarification for self role playing. An Accomplished One penetrated wisdom stands out.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Accomplished One detaches from fabricating conceit to an unaffected and released abiding. The subconscious mental dialogue silenced, freedom from the self-narrative is known. A joyful release, rapture is experienced through conceit's elimination. The Conditions Arising fallout to dissatisfaction and suffering is defunct. An Accomplished One penetrated wisdom stands out.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relief from conceit's nebulous forces to fabricate no longer gives way to transgressing thoughts, speech or actions, serenity is known. Acknowledge the depths of the abiding and peace as a joyful emptiness and unburdening disengaged from self-appeasement. A Middle Way settled tranquility and insight, experience the calmed release from fabricating conceit. Acknowledge the relief as the Conditions Arising history is nullified, not climaxing to dissatisfaction or suffering. An Accomplished One penetrated wisdom stands out.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates self-association—conceit fabricating a self-narrative.

As an Accomplished One fabricating conceit is dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as the true recognition for self

entanglement—self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one’) through an intuitive wisdom-recognition. An Accomplished One penetrated wisdom stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, a peaceful abiding is known having eliminated fabricating conceit. A settled and released personal insight as equanimity is experienced as conceit is relinquished. An Accomplished One penetrated wisdom stands out.

An Accomplished One penetrated Noble Truth Wisdom-Recognition:

- the **Signless Deliverance** discerns the self-illusion related to conceit, recognizing the underlying non-self diverse action nature;
- the **Desireless Deliverance** discerns the conceited-byline playing out as a Conditions Arising suffering history;
- the **Emptiness Deliverance** eliminating conceited promotion, suffering ceases;
- and the **Unshakeable Deliverance of Mind** as wisdom-recognition for a mistaken self-reference is lifted to glimpse Nirvana the Unconditioned.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to fabricating conceit, craving after and attachment through the breath, body and mental recognition; **Sustained Contact** discerns to relax the self-narrative; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, attention quiets to separate from fabricated conceit to not promote a self actor; and **One-Pointed Clarity** eliminates the fabricating conceit self-narrative as a ‘fruit’ insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes leads to the insight leading to Emergence as rising up from conditioned world delusion and self-hampered afflictions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates fabricated conceit action instances: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. The conceit ‘fruit’ recognition eliminates self-fabricated promotion, briefly glimpsing Nirvana’s liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, the conceit 'fruit' recognition is rightly penetrated.

Directed by the Noble Truths wisdom-recognition and Middle Way guidance, one continues as an Accomplished One to eliminate the restlessness residue tied to a self-attached familiarity and sentimentality.



“Friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising and passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origin, such its disappearance.' As he keeps focusing on the arising and passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated.

“Just like a cloth, dirty and stained: Its owners give it over to a washerman, who scrubs it with salt earth or lye or cow-dung and then rinses it in clear water. Now even though the cloth is clean and spotless, it still has a lingering residual scent of salt earth or lye or cow-dung. The washerman gives it to the owners, the owners put it away in a scent-infused wicker hamper, and its lingering residual scent of salt earth, lye, or cow-dung is fully obliterated.

“In the same way, friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising and passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origin, such its disappearance.' As he keeps focusing on the arising and passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated.” SN 22.89

“...I-making and mine-making and obsessions with conceit have long been well uprooted that even if there were change and alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair.” SN 21.2

Chapter Twenty Five

The Accomplished One Eliminating Restlessness Path Experience



Chapter Twenty Five

The Accomplished One Eliminating Restlessness Path Experience

“Is there any obsession not abandoned in myself that might so obsess my mind that I cannot know or see things as they actually are?” MN 48

Like having survived to walk away from a car accident, there are bruises and contusions to mend and heal. While overt desire and hateful domination as well as the self-fabricating conceit storyline are cut off, a residual repercussion reverberates as a low-key restlessness. A nerve ending spasm-like twitching from a lifetime of habitual excess (and actually over many lifetimes!), throbs and pulses. Just as trauma victims or soldiers back from a war front experience post traumatic stress syndrome (PTSD), restlessness is a similar effect from a lifetime of habitual self role playing. The self actor muscles ache to be exercised, utilized and put back into action. Directed as an Accomplished One, the restlessness residue is penetrated as an insight path experience.

Another way of viewing restlessness is the final giving up of sentimentality, neediness, longing and attachment tied to self actor role playing and pleasantries. One doesn't stop caring, being compassionate or anything less than a genuine person, but now has the wisdom to not thoughtlessly engage in self-promoted suffering actions. Just as a butterfly goes on to leave behind its terrestrial ties from caterpillar to cocoon then to fly off as a monarch butterfly, the Accomplished One strengthened and directed follows the Middle Way Path to be release from self-confinement. Restlessness, fondness and sentimentality associated with conditioned world pressures are discerned, understood and eliminated.

Faith—Confidence and determination as an Accomplished One intensifies through a Middle Way appreciation not hindered by self extremes to eliminate self-associated restlessness.

Energy—Dedication and effort as determined energy fulfill the liberation realization to overcome self-associated restlessness.

Mindfulness—Awareness, insight and recognition mature to wisdom to eliminate self-associated restlessness.

Concentration—A clear-minded recognition and insight for life without self-intrusion focuses to eliminate self-associated restlessness.

Wisdom—Astute, discerning and penetrating, the Noble Truths wisdom-recognition penetrates the self actor ordeal to eliminate self-associated restlessness.

Perfect and blameless, uncorrupted and steadfast in strictly adhered to conduct and virtue, a clarifying meditation and concentration arises to insight and wisdom in an Accomplished One directed towards final Wisdom-Liberation.

As the anxious habitual restless residue recedes, note how the mind doesn't fallback to incline through conceit to fabricate, promote or stir impulsively, and no longer craves after to fulfill and uphold a self-notion. Only the corruption or tainted self-reference ignorance remains to be uprooted to the final Unshakeable Deliverance of Mind breakthrough ending suffering.

The Accomplished One Eliminating Restlessness Path Experience

Through seclusion the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating restlessness. A unified Middle Way Wise Awareness, Wise Concentration and personally engaged Wise Understanding, realize the restless aftermath related to sentimentality, fondness and long-held attachments. Directed as an Accomplished One, seclusion as a safeguard isolates to separate from charged restless after effects, disturbing contacts and provoking exchanges; dispassion as detachment and disenchantment for the self-related residue, restlessness is quelled and declines; cessation stops as well as cuts off longing and sentimentality through self-inspired thoughts, speech and actions; and relinquishment as complete release eliminating the self-associated restlessness residue.

Seclusion

Through seclusion the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating restlessness.

Settling from self-invested attachments follow the Middle Way not tied to self extremes to discern how restlessness as an after shock for long-held attachments presents itself. Note how the mind and attention narrow to seek out a self-represented familiarity and comfort level. Recognize the breath's quality as compressed and restricted while the attention narrows to a restless focus. Seclusion is engaged as relief from the self-absorbed spotlight.

The Middle Way tranquility and insight not tied to self extremes, now well experienced and astutely directed as an Accomplished One, acknowledge the subliminal hum as sentimentality and the charged after effects that is the self actor restlessness residue. The body flinches and aches with spasms and the mind flashes with impressions, but one knowingly turns away to a centered seclusion. Distinguish the breath's stressed quality as well as attention compressing to a self-associated reference. Acknowledge the charged restless after effects.

Following the Middle Way guidance, allow for the restless, self-residue to disperse. The Conditions Arising self-associated history and the fall out to suffering are discerned. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from the restlessness residue.

Directed as an Accomplished One, seclusion is engaged as a path experience for restlessness' elimination: whatever longing or attachment contacted through conscious impressions sensed, cognized, encountered, sought after, or examined by the mind isn't welcomed or embraced through a restless association. Abandoning longing, abolishing fondness, uprooting sentimentality, the restlessness residue cools and is extinguished.

Dispassion

Through dispassion the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating restlessness.

Dispassion begins as a settling to disconnect from sense-contacted intrusions, but goes deeper to the level of attached longing to detach from restlessly charged sentimental after effects. Forming around an initial thought impression or musing, acknowledge how restlessness reverberates through the body and mind. The mind searching for its habitual friend to partner up with, follow how restlessness in subtle and not so subtle ways as a residue aches as an after shock from bygone self-associations. Recognize the searching, clinging and longing connected to restlessness. The emperor without clothes exposed, through dispassion the discursive monologue, persisting energies and karma's call to crave after to be alive, busy and active declines. Through engaged dispassion, self-fabrication is muted and restlessness is curtailed.

Following the Middle Way tranquility and insight not tied to self extremes, allow for the restless, self-attached focus to disperse. The Conditions Arising self-associated history is discerned and the fall out to suffering realized. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from the restlessness residue.

Directed as an Accomplished One, dispassion is engaged as a path experience for restlessness' elimination: whatever longing or attachment contacted through conscious impressions sensed, cognized, encountered, sought after, or examined by the mind isn't welcomed or embraced through a restless association. Abandoning longing, abolishing fondness, uprooting sentimentality, the restlessness residue cools and is extinguished.

Cessation

Through cessation the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating restlessness.

Distinguish the breath's and body's stressed quality as well as the mental strain to break from pressure associated restlessness. Allow one's attention, mind and awareness as a clarified insight experience to free the restlessness residue. Sense the shift, change and removal from self-attached familiarity and fondness. Feel the weakening, release and cessation of the self-residue sentimentality not arising to be engaged or play out. Acknowledge the emergence of equanimity removed from charged restlessness. Not actively engaged as a self actor, the Conditions Arising cycle is defunct. A Middle Way appreciation not self-inclined, realize restlessness' cessation directed away from suffering.

Following the Middle Way tranquility and insight not tied to self extremes, allow the restless, self-attached focus to disperse. The Conditions Arising self-associated history is discerned and the fall out to suffering realized. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from the restlessness residue.

Directed as an Accomplished One, cessation is engaged as a path experience for restlessness' elimination: whatever longing or attachment contacted through conscious impressions sensed, cognized, encountered, sought after, or examined by the mind isn't welcomed or embraced through a restless association. Abandoning longing, abolishing fondness, uprooting sentimentality, the restlessness residue cools and is extinguished.

Relinquishment

Through relinquishment the Accomplished One follows the Middle Way conduct, concentration and wisdom threefold guidance as a path experience eliminating restlessness.

Distinguish the breath's and body's stressed quality as well as attention narrowing as a restless residue. Acknowledge the aching, longing and comfort to seek out and attach to a self-association. Relinquishing restlessness, one releases the vestige and aftermath of self-associated familiarity. Note as the mind clarifies to drop longing, sentimentality and the emotional bonds to a self character.

Following the Middle Way guidance not tied to self extremes, allow for the restless, self-attached focus to disperse. The Conditions Arising self-associated history is discerned and the fall out to suffering realized. Intuitive and insightful, wisdom proves stronger than long-held attachments and one smartly moves away from the restlessness residue.

Directed as an Accomplished One, relinquishment is engaged as a path experience for restlessness' elimination: whatever longing or attachment contacted through conscious impressions sensed, cognized, encountered, sought after, or examined by the mind isn't welcomed or embraced through a restless association. Abandoning longing, abolishing fondness, uprooting sentimentality, the restlessness residue cools and is extinguished.

As an Accomplished One, the Four Noble Truths insight and vision is penetrated:

- Restlessness as self-reference is dissatisfying and suffering directed;
- Restlessness carries over to compromising consequences;
- Restlessness eliminated, suffering ceases;
- and the Middle Way Noble Eightfold Path is followed to deliverance.

Established as an Accomplished One in faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating restlessness is to be penetrated.



Shed passion
and aversion, monks —
as a jasmine would,
its withered flowers. DH 377

A monk with his mind at peace,
going into an empty dwelling,
clearly seeing the Dharma aright:
his delight is more
than human.

However it is,
however it is he touches
the arising-and-passing of aggregates:
he gains rapture and joy:
that, for those who know it,
is deathless,
the Deathless. DH 373-374

Calmed in body,
calmed in speech,
well-centered and calm,
having disgorged the baits of the world,
a monk is called
thoroughly
calmed. DH 378

You yourself should reprove yourself,
should examine
yourself.
As a self-guarded monk
with guarded self,
mindful, you dwell at ease. DH 379

Your own self is
your own mainstay.
Your own self is
your own guide.
Therefore you should
watch over yourself —
as a trader, a fine steed. DH 380

*A monk with a manifold joy,
with faith in the Awakened One's teaching,
would attain the good state,
the peaceful state:
stilling-of-fabrications ease. DH 381*

*A young monk who strives
in the Awakened One's teaching,
brightens the world
like the moon set free from a cloud. DH 382*

*Practice jhana, monk,
and don't be heedless.
Don't take your mind roaming
in sensual strands.
Don't swallow — heedless —
the ball of iron aflame.
Don't burn and complain: 'This is pain.' DH 371*

*Monk, bail out this boat.
It will take you lightly when bailed.
Having cut through passion, aversion,
you go from there to Unbinding. DH 369*

*Dwelling in kindness, a monk
with faith in the Awakened One's teaching,
would attain the good state,
the peaceful state:
stilling-of-fabrications ease. DH 368*

*For whom, in name and form
in every way,
there's no sense of mine,
and who doesn't grieve
for what's not:
he's deservedly called
a monk. DH 367
Dharma his dwelling,
Dharma his delight,
a monk pondering Dharma,*

*calling Dharma to mind,
does not fall away
from true Dharma. DH 364*

*When the wise person drives out
heedlessness
with heedfulness,
having climbed the high tower
of discernment,
sorrow-free,
he observes the sorrowing crowd —
as the enlightened man,
having scaled
a summit,
the fools on the ground below. DH 28*

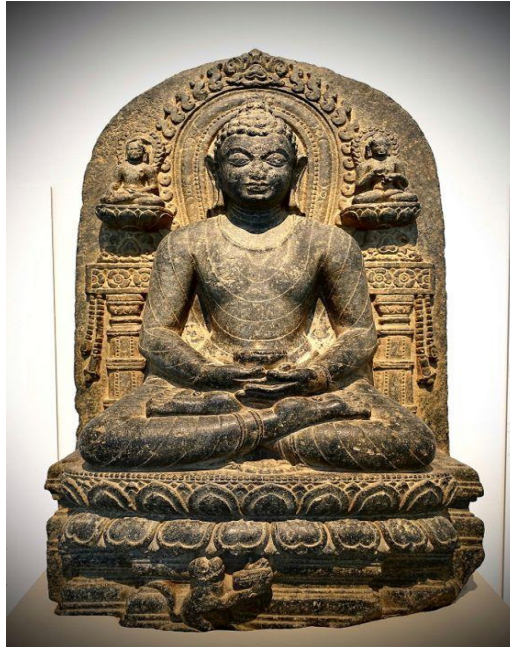
*And better than a hundred years
lived apathetic and unenergetic, is
one day
lived energetic and firm. DH 112*

*Whatever the longings or delights
attached — always —
to various levels of being,
or yearnings born
from the root of unknowing:
I've destroyed them all,
down to the root.*

*I —
without longing,
unattached,
uninvolved,
with purified vision
with regard to all things,
having reached self-awakening,
sublime, unexcelled —
practice jhana hidden from Brahma,
matured. SN 7.18*

Chapter Twenty Six

The Accomplished One Eliminating Restlessness 'Fruit' Experience



Chapter Twenty Six

The Accomplished One Eliminating Restlessness ‘Fruit’ Experience

“Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place...abandoning restlessness..., he purifies his mind from restlessness...” MN 27

Not absorbed by Sense, Fine-Material, or Immaterial Realms self-conditioned causes and effects, nevertheless a restless residue from long held habitual associations, familiarity, and sentimentality as a self actor remain. Acknowledge the subtle, low-key fondness, yearning, attachment and memory recall tied to a longed-held self-association. A Middle Way appreciation not tied to self extremes penetrates restlessness’ dizzying after effects.

The restlessness residue casting a long shadow, through a Middle Way tranquility and insight the Accomplished One penetrates the sentimentality, pleasantries and fondness for self-attachment. Like turning off the burner to a boiling tea pot and needing time to cool down, feel as self-identified restless after effects quiet and dissipate. Not dominated or engaged in self extremes, the Middle Way Wise Effort, Wise Awareness and Wise Concentration follow as a clarifying recognition to eliminate the restlessness associated with clinging, memories and sentimentality. This leaves only the self-referenced corruption or taint of misunderstanding as ignorance to be uprooted and eradicated to final Wisdom-Liberating Deliverance ending suffering.

The Accomplished One Eliminating Restlessness ‘Fruit’ Experience

Grounded in the Middle Way guidance: virtue, concentration, and insight unite, correctly knowing impermanence, dissatisfying and the diverse non-self action nature; turning away from inappropriate distractions, obsessions and associations linked to self-identified attachments and self-promotion; through seclusion, dispassion, cessation and, finally, renouncing restlessness, the Seven Enlightenment aids direct one to Wisdom-Liberating Deliverance. A dual function as ‘actively’ directing as well as ‘settling’ to penetrate as an Accomplished One the ‘fruit’ wisdom-recognition cutting off the restlessness residue of familiarity and sentimentality tied to self-association.

Awareness Aid: Settled and separated from distractions and disturbances, relax the breath and body (facial muscles, torso and abdomen relaxing,

muscles stretching, nerve channels opening) as well as mind and attention quieting through a Middle Way appreciation not engaged and distracted by self extremes, allowing for awareness to open and expand.

Below the level of contacted mindfulness, acknowledge the restless after effects tied to self-associated familiarity and sentimentality. Note the underlying stress narrowing as an unsettled self-characterized residue. Discern the pressured yearning, longing, anticipation and sentimental symptoms tied to restlessness keeping one on edge and now to be brought to cessation. Meditation as a Middle Way tranquility and insight, follow the move away from attachment and emotionally charged longing to eliminate restless self-entanglement. An Accomplished One penetrated wisdom stands out.

Investigation Aid: A Middle Way tranquility and insight not tied to self extremes, the Accomplished One wisdom-recognition penetrates the familiarity and sentimentality of restlessness residue associated the self actor. Flowing out from a mistaken self-reference, discern the self-relationship. Note how thought impressions flash, attention narrows as a restless residue. Transferring over at every instance are dormant, active and transgressing provocations, confusing messages and impulses keeping a self-ordeal going and the fallout to dissatisfaction and suffering. An Accomplished One penetrated wisdom stands out.

Energy Aid: A Middle Way tranquility and insight not tied to self extremes, removing detrimental self-intentions while promoting beneficial and appropriate awareness, non-self insight eliminates the restless self-associated residue.

Subconscious* self-identified impressions flash to join and engage as restlessness, transferring over at every instance are dormant subconscious, active present and transgressing acted out impulses as a fondness and sentimentality for a self-actor. Through a Middle Way Wise Intention and Wise Effort as restraint and renunciation, the restlessness residue is controlled, stopped and eliminated while promoting beneficial and instrumental insight to stop the restlessness residue from forming. Wise

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Awareness and Wise Concentration follow as a deepened insight recognition. An Accomplished One penetrated wisdom stands out.

Rapture Aid: A Middle Way tranquility and insight not tied to self extremes, through strict conduct and virtue and applying restraint and renunciation, the Accomplished One detaches from the restlessness residue of familiarity and sentimentality to a released and unaffected abiding. The subconscious mental narrative silenced, freedom from restlessness is known. A joyful release, rapture is experienced through restlessness' elimination. The Conditions Arising fallout to dissatisfaction and suffering is defunct. An Accomplished One penetrated wisdom stands out.

Tranquility Aid: A Middle Way tranquility and insight not tied to self extremes, relief from restless sentimentality and familiarity no longer gives way to transgressing thoughts, speech or actions, as tranquility is known. Acknowledge the depths of this abiding and peace disengaged from a narrowed self-appeasement to a joyful emptiness unburdening. A Middle Way settled relief and insight, experience the calm release from the restlessness residue. Acknowledge as the Conditions Arising history is nullified and doesn't climax to dissatisfaction and suffering. An Accomplished One penetrated wisdom stands out.

Concentration Aid: A Middle Way tranquility and insight not tied to self extremes, the Noble Truth insights (impermanence, dissatisfaction, non-self recognition as well as the diversity of conditioned actions) a clarified wisdom-recognition penetrates the restlessness residue for self-attached familiarity and sentimentality.

As an Accomplished One the longing and yearning connected to a self actor restless residue is dispelled (the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as the true recognition for self entanglement—self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the 'one') through an intuitive wisdom-recognition. An Accomplished One penetrated wisdom stands out.

Equanimity Aid: A Middle Way tranquility and insight not tied to self extremes, a peaceful abiding is known having eliminated familiarity and sentimentality as a restlessness residue. A settled and released personal

insight as equanimity is experienced as restlessness is relinquished. An Accomplished One penetrated wisdom stands out.

An Accomplished One penetrated Noble Truth Wisdom-Recognition:

- the **Signless Deliverance** discerns the familiarity and sentimentality related to a self restlessness residue, recognizing the underlying non-self diverse action nature;
- the **Desireless Deliverance** discerns the restlessness residue played out as a Conditions Arising suffering history;
- the **Emptiness Deliverance** eliminating the restlessness residue, suffering ceases;
- and the **Unshakeable Deliverance of Mind** as wisdom-recognition for a mistaken self-reference is lifted to glimpse Nirvana the Unconditioned.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** is directed to self-attached restless familiarity and sentimentality through the breath, body and mental recognition; **Sustained Contact** discerns to relax the restlessness residue; **Interest** as relaxing the narrowed self-consciousness, releasing and broadening to an insight awareness; **Recognition** for the breath, body and mind as settled and released, attention quiets to separate from the restlessness residue of familiarity and sentimentality related to self-attachment; and **One-Pointed Clarity** eliminates the restlessness residue as a ‘fruit’ insight recognition (Nirvana briefly glimpsed as suffering tied to self-identification is dropped).

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from conditioned world delusion and self-hampered afflictions to personal realization. Having established equanimity from conditioned action turmoil, Emergence as insight penetrates the restlessness residue: the Signless recognition for impermanence; the Desireless recognition for dissatisfaction and suffering; and the Emptiness recognition for non-self. The restlessness ‘fruit’ recognition eliminates self-fabricated promotion, briefly glimpsing Nirvana’s liberated deliverance.

A clarifying Middle Way intuition not caught up in self extremes, the restlessness ‘fruit’ recognition is rightly penetrated.

Directed by the Noble Truths wisdom-recognition and Middle Way Noble Eightfold Path guidance, the Accomplished One penetrates to complete Stream Entry Passage to final Wisdom-Liberating Deliverance—uprooting the threefold corruption or taints (the drive for desire and existence, driven by a

self-referenced ignorance). The Middle Way Path fulfilled, Nirvana, the Unconditioned without self-reference or self-promotion, suffering is brought to an end.



“... attending to another theme... scrutinizing the drawbacks of those thoughts... paying no mind and paying no attention to those thoughts... attending to the relaxing of thought-fabrication with regard to those thoughts... beating down, constraining and crushing his mind with his awareness... steadies his mind right within, settles it, unifies it and concentrates it: He is then called a monk with mastery over the ways of thought sequences. He thinks whatever thought he wants to, and doesn't think whatever thought he doesn't. He has severed craving, thrown off the fetters, and — through the right penetration of conceit — has made an end of suffering and stress.” MN 20

“A ‘position,’ is something that [an enlightened one] has done away with. What [an enlightened one] sees is this: ‘Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception... such are mental fabrications... such is consciousness, such its origin, such its disappearance.’...With the ending, fading out, cessation, renunciation, and relinquishment of all construals, all excogitations, all I-making and mine-making and obsession with conceit—is, through lack of clinging/sustenance, released.” MN 72

“Whatever states are included there compromised by form, feeling, perception, mental reactions or conscious attention: he views those states as affliction, as alien, as disintegrating, as empty, as non-self. Having viewed them thus, his mind then turns away from those states and focuses upon the deathless element: “This is peaceful, this is sublime: that is, the stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nirvana.” AN 9, 36

*In one who
has gone the full distance,
is free from sorrow,
is fully released
in all respects,
has abandoned all bonds:
no fever is found. DH 90*

*The mindful keep active,
don't delight in settling back.
They renounce every home,
every home,
like swans taking off from a lake. DH 91*

*For a person
forced on by his thinking,
fierce in his passion,
focused on beauty,
craving grows all the more.
He's the one
who tightens the bond.
But one who delights
in the stilling of thinking,
always mindful
cultivating
a focus on the foul:
He's the one
who will make an end... DH 349-350*

*"Beings who can assert to be without illness of the mind are difficult to find in the world, without the exception of one who is free from the taints [the drive for desire, the drive for existence, driven by misunderstanding life as self]."
AN 2, 143-144.*

*"There are no painful mental states,
in one without longing.
In one whose [habits] are ended,
all fears are overcome." THAG 16, 1*

*That place is delightful
where Arhats [Accomplished One] dwell. DH 98*

*When you see with discernment,
'All phenomena are non-self'—
you grow disenchanted with suffering.
This is the path to purity. DH 279*

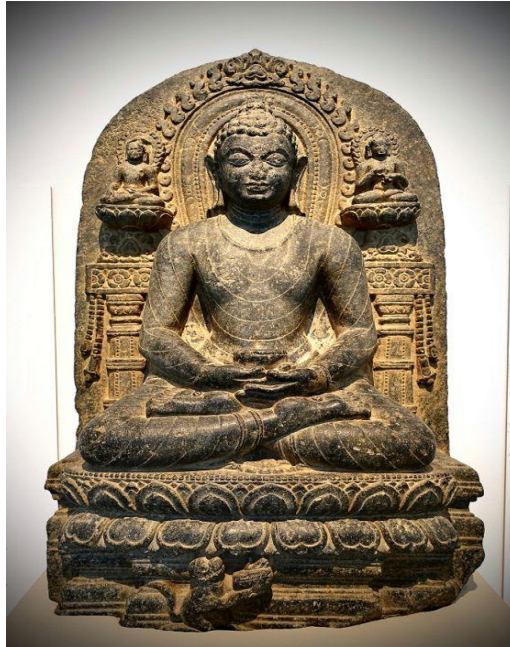
"Is there any obsession unabandoned in myself that might so obsess my mind that I cannot know or see things as they actually are [lust, ill will, laziness, remorse, doubt]?" MN 48

"Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he

resorts to a secluded resting place...Abandoning restlessness..., he purifies his mind from restlessness..." MN 27

Chapter Twenty Seven

The Accomplished One Eradicating the Three Corruptions Path Experience



Chapter Twenty Seven

The Accomplished One Eradicating the Three Corruptions Path Experience

The Three Corruptions or Taints

“There are three taints [corruptions]: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints.” MN 9

Redirected from an ‘uninstructed’ (not correctly knowing and understanding) careless, impulsive and unaware person, the Accomplished One discerns through wisdom the Middle Way Path fulfillment of Stream Entry passage. Having realized the Four Noble Truths vision and insight and guided by the Middle Way Noble Eightfold Path virtue, concentration and wisdom, the self-referenced ignorance ruse is penetrated; from darkness and not knowing to wisdom and enlightenment—the Unshakeable Deliverance of Mind Wisdom-Liberating Deliverance ending suffering.

At the start of Stream Entry Passage, Stream Enterer self-identity view exposed the problem and dissatisfaction related to a one-sided self-notion, and now matured through over the course of Stream Entry passage to an Accomplished One, wisdom-recognition eradicates the corrupt self-referenced drive—the incorrectly perceived and maligning self-notion flowing forth tainting life and reality through a Conditions Arising cause and effect fallout, self-engaged suffering is brought to cessation. Nirvana is penetrated, the Unconditioned and Unfabricated (an action-less, ungenerated state devoid of self-fabrication, self-promotion and a self-notion).

The five standout qualities of faith, energy, mindfulness, concentration and wisdom climax in the Accomplished One as Wisdom-Liberating Deliverance. Fulfilling the Middle Way Path, the Three Corruptions or taints are uprooted—the drive for desire and existence, driven by the flow and outpouring of misunderstanding from self-referenced ignorance.

The Noble Truths clarify the true nature of life and reality:

- self-identification is impermanent, dissatisfying and suffering, and of a non-self diverse action nature (so many conditions and actions giving the illusion of the ‘one’ or self);

- craving after as delight and pleasure to fulfill a self-referenced identification leads to suffering and the rounds of rebirth;
- eliminating craving as delight and pleasure to fulfill a self-referenced notion, suffering ends (realizing Nirvana);
- and the Middle Way Noble Eightfold Path guidance is fulfilled culminating in the Unshakeable Deliverance of Mind, eradicating the mistaken flow and outpouring of self-referenced ignorance.

As long as ignorance remains one mistakes the impermanent as permanent, the dissatisfying and unrewarding as satisfying, the non-self as self, and the impure as pure as well as the true recognition for self entanglement—self in relationship to what is around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general but rather reflecting the many giving the illusion of the ‘one,’ playing out as a self-fabricated timeline.

Like going through a horrific aviation crash scene to retrieve the all important black box, suffering is forensically pieced together as coming from a mistaken, ignorant self-referenced identification. Within the black box is the ignorance assumption for life and reality as self-referenced as well as the subconsciously maligning fabricating conceit giving way to self-fulfill scenarios. An outpouring as craving after as delight and pleasure to fulfill a self-notion rages and the whole of Conditions Arising history plays out as dissatisfaction and suffering. Strewn about is the evidence of desire, hatred and delusion tied to a body/mind self-identification (body, feelings, perception, mental reactions and conscious attention)—likes and dislikes, needs and aversion, fantasy, childhood scarring, soured relationships, difficulty with people, irrational fears, anger and aversion, the prattling Monkey Mind monologue, and self-defeating habits linked together through craving as a past-to-present-to future self-directive.

Another analogy is to view the misunderstanding or ignorance related to a self-notion and self-identification as a tainted tree root source with the drive for desire and existence as harmful off shoots sprouting out as tree limbs. The noxious blossoms produced are the dissatisfaction and suffering experienced as self-promoted short-comings. Fulfilling the Middle Way Path through Stream Entry passage rightly penetrates the Four Noble Truths wisdom-recognition to the Unshakeable Deliverance of Mind, extricating the ignorant root system. Some may think of it as a spiritual suicide of sorts to not be self, a person, individual or soul, but this only shows the all-consuming depths of delusion and beguiling nature tied to self-identification.

Misunderstanding as ignorance distorts reality, corrupts life and climaxes in dissatisfaction and suffering—sorrow, lamentation, pain, grief and despair.

The Sense Realm obsession is centered on a body/mind identification; the Fine-Material Realm is a refined tranquility but continues as a mistaken self-identification; and in the Immaterial Realm psychic consciousness as a self-absorbed fiction stands out. Within each manifestation the self-corrupting ignorant root is to be realized and cut off—the drive for desire and existence, driven by misunderstanding life as self.

Stream Entry Passage climaxes as a liberated finale, the Middle Way Noble Eightfold Path brought to fulfillment through an Accomplished One's wisdom: the Noble Truth non-self vision and insight realized, wisdom doing away with self-referenced ignorance to realize the Unshakeable Deliverance of Mind. Penetrated is Nirvana, the Unconditioned and Unfabricated, without deluded self-reference or self-promotion.

The Drive for Desire

***“The greed [desire] with which
beings go to a bad destination,
coveting:
from rightly discerning that greed,
those who see clearly
let go.
Letting go,
they never come to this world again.” IT 1***

Self-referenced desire is a never ending quest for more, different, and plenty in an effort to fulfill an insatiable, pleased and preoccupied self-entangled fantasy. Needing, wanting, pursuing, seeking gain and fulfillment, never to be satisfied or contented, the self actor is in an agitated state of uneasiness and bewilderment to promote a desired self-status giving way to disastrous results and consequences—sorrow, lamentation, pain, grief and despair follow as suffering. The flow and outpouring from self-referenced ignorance corrupts life through a self-downfall.

Perfect and blameless in conduct and virtue, discerning meditation and concentration, and penetrating insight and wisdom, settle through a Middle Way tranquility and insight not tied to self extremes of indulgence and gratification or hostility and aggression. Settling the breath and body (facial muscles, torso and abdomen relaxing, muscles stretching, nerve channels

opening) along with the mind and attention quieting, open to direct wisdom towards self-referenced ignorance. The Accomplished One penetrates misunderstanding or ignorance to not focus, attach or engage through the drive of desire. The Noble Truths non-self vision and insight as personal recognition realizes the path experience eliminating the drive for desire linked to self-referenced ignorance:

From a self-defining ignorance the drive as desire for a body/mind self-identification forms:

- desire tied to a body self-identification;
- desire tied to feelings self-identification;
- desire tied to perception self-identification;
- desire tied to mental reactions self-identification;
- desire tied to conscious attention self-identification—
culminating in dissatisfaction and suffering.

As an Accomplished One, wisdom as a path experience penetrates desire's elimination: whatever conscious impressed actions sensed, cognized, encountered, sought after, or examined by the mind aren't taken to be I, mine or self. Abandoning the drive for desire, abolishing the drive for desire, uprooting the drive for desire associated with self-referenced identification, ignorance's domination is extinguished. The Unshakeable Deliverance of Mind, the Unconditioned and Unfabricated without self-reference or self-promotion, Nirvana is penetrated and realized.

Awareness Focusing as a Middle Way tranquility and insight: **Initial Contact** settling through serenity and insight, the breath coming in gentle wisps from lower in the diaphragm, the body relaxed, not restricted, clenched, tight or stressed, disengage from the drive for desire as a self-referenced identification; **Sustained Contact** follows as an expanding conscious awareness not restricted or narrowing as desire for a self-referenced identification or a self-timeline; **Interest** as the mind further opens penetrating self-referenced identification and the diversity of conditioned actions; **Recognition** discerning the Four Noble Truths insight-recognition to a non-self emptiness release from the drive for desire as a self-referenced identification; and **One-Pointed Clarity** as the Middle Way fulfillment (Wise Understanding through to Wise Concentration), released from desire as self-referenced identification not to suffer.

The body/mind mistaken self-referenced desiring (body, feelings, perception, mental reactions and conscious attention) is dropped and a clarifying wisdom-

recognition stands out. The Middle Way Noble Eightfold Path fulfilled through Stream Entry Passage, the Accomplished One penetrates the path experience eliminating the drive for desire associated with self-referenced ignorance. Insight and wisdom prove stronger than self-delusion.

The Drive for Existence

“With craving his companion, a man wanders on a long, long time.

Neither in this state here

nor anywhere else

does he go beyond

the wandering-on.” IT 15

The Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention) misconstrued as a self-existence, the drive for existence seeking out support and to fulfill a mistaken self-notion, is unnerving, a hardship and plays out to a suffering conclusion. Further misconstrued is all life general through a misguided ignorance as a self-originated existence rather than discerning the diversity of the many giving the illusion of the ‘one’ or self.

Perfect and blameless in conduct and virtue, discerning meditation and concentration, and revealing insight and wisdom, settle through the Middle Way proper awareness not tied to self extremes of indulgence and gratification or hostility and aggression. Relax the breath and body (facial muscles, torso and abdomen relaxing, muscles stretching, nerve channels opening) as well as the mind and attention quieting to open from a narrowed self-referenced identification. The Accomplished One penetrates misunderstanding or ignorance to not focus, attach or engage as existence for a self-referenced identification. The Noble Truths non-self emptiness vision and insight as personal recognition realizes the path experience eliminating the drive for existence connected to a self-referenced ignorance:

From self-defined ignorance the drive for existence as a body/mind identification forms:

- existence tied to a body self-existence;
- existence tied to feelings self-existence;
- existence tied to perception self-existence;
- existence tied to mental reactions self-existence;
- existence tied to conscious attention self-existence—
culminating in dissatisfaction and suffering.

As an Accomplished One, wisdom as a path experience penetrates existence's elimination: whatever conscious impressed actions sensed, cognized, encountered, sought after, or examined by the mind aren't taken to be I, mine or self. Abandoning the drive for existence, abolishing the drive for existence, uprooting the drive for existence associated with self-referenced identification, ignorance's domination is extinguished. The Unshakeable Deliverance of Mind, the Unconditioned and Unfabricated without self-reference or self-promotion, Nirvana is penetrated and realized.

Awareness focusing as a Middle Way tranquility and insight: **Initial Contact** settling through serenity and insight, the breath coming in gentle wisps from lower in the diaphragm, the body relaxed, not restricted, clenched, tight or stressed, disengage from the drive for existence as a self-referenced identification; **Sustained Contact** follows as an expanding conscious awareness not restricted or narrowing as existence for a self-referenced identification or a self-timeline; **Interest** as the mind further opens penetrating self-referenced identification and the diversity of conditioned actions; **Recognition** discerning the Four Noble Truths insight-recognition to a non-self emptiness release from the drive for existence as a self-referenced identification; and **One-Pointed Clarity** as the Middle Way fulfillment (Wise Understanding through to Wise Concentration), released from existence as self-referenced identification not to suffer.

The body/mind mistaken self-referenced existence (body, feelings, perception, mental reactions and conscious attention) is dropped and a clarifying wisdom-recognition stands out. The Middle Way Noble Eightfold Path fulfilled through Stream Entry Passage, the Accomplished One penetrates the path experience eliminating the drive for existence associated with self-referenced ignorance. Insight and wisdom prove stronger than self-delusion.

Driven by Misunderstanding or Ignorance

“And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing [the Four Noble Truths] about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering—this is called ignorance. With the arising of the taints [the Three Corruptions—desire, existence and not correctly knowing] there is the arising of ignorance; with the cessation of the taints there is the

cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, Wise Understanding through to Wise Concentration.” MN 9

At the heart of suffering is misunderstanding or ignorance. In turn misunderstanding has its own conditions as events and actions arise and are mistaken as separate, individual and self (the many giving the illusion of the 'one'). Self-delusion is like a black cloud hanging over one's head thundering and storming to make a disaster of life. No escaping the deluge and torrent, misunderstanding life follows a self-suffering tack. From the outpouring and flow of ignorance a fabricated conceit self-storyline plays out as a Conditions Arising history. The Four Noble Truth distinguishing vision and insights and the Middle Way Path guidance fulfilled, conclude the Stream Entry journey to uproot and eradicate self-referenced ignorance as an Unshakeable Deliverance of Mind ending suffering.

Acknowledge misunderstanding's self-absorbed orbiting gravity locking one into a self-trajectory and suffering fallout. The Middle Way as proper awareness not tied to self extremes aligns as a tranquility-insight recognition experience. Personally penetrate the drive of self-corrupting ignorance (which in turn inspires the offshoots of desire and existence). The Middle Way first neutralizes the drive for desire and existence, then to clearly recognize the undercurrent of self-referenced ignorance for a body/mind self-attached identification. The dizzying self-orbit comes to a standstill as self-referenced corrupting ignorance is discerned through wisdom. The Noble Truth wisdom-recognition is more profound than self-delusion.

Perfect and blameless in conduct and virtue, discerning meditation and concentration, and revealing insight and wisdom, settle through the Middle Way proper awareness not tied to self extremes of indulgence and gratification or hostility and aggression. Relax the breath and body (facial muscles, torso and abdomen relaxing, muscles stretching, nerve channels opening) as well as the mind and attention quieting to open from a narrowed mistaken self-reference. The Accomplished One penetrates misunderstanding or ignorance to not focus, attach or engage as a self-referenced identification. The Noble Truths non-self emptiness vision and insight as personal recognition realizes the path experience eliminating the corrupt deluded driven power of self-referenced ignorance:

From a self-referenced misunderstanding or ignorance a body/mind identification forms:

- misunderstanding, body self-identification forms;
- misunderstanding, feelings self-identification forms;
- misunderstanding, perception self-identification forms;
- misunderstanding, mental reactions self-identification forms;
- misunderstanding, conscious attention self-identification forms—
culminating in dissatisfaction and suffering.

Directed as an Accomplished One, wisdom as a path experience penetrates the elimination of ignorant self-referenced identification: whatever conscious impressed actions sensed, cognized, encountered, sought after, or examined by the mind aren't taken to be I, mine or self. Abandoning the drive for ignorance, abolishing the drive for ignorance, uprooting the drive for ignorance as a self-reference identification, ignorance cools and is extinguished. The Unshakeable Deliverance of Mind, the Unconditioned and Unfabricated without self-reference or self-promotion, Nirvana is penetrated and realized.

Awareness focusing as a Middle Way tranquility and insight: **Initial Contact** settling through tranquility and insight, the breath coming in gentle wisps from lower in the diaphragm, the body relaxed, not restricted, clenched, tight or stressed, disengage from the drive of self-referenced ignorance; **Sustained Contact** follows as an expanding conscious awareness not restricted or narrowing as ignorance for a self-referenced identification or a self-timeline; **Interest** as the mind further opens penetrating self-referenced identification and the diversity of conditioned actions; **Recognition** discerning the Four Noble Truths insight-recognition to a non-self emptiness release from the drive of self-referenced ignorance; and **One-Pointed Clarity** as the Middle Way fulfillment (Wise Understanding through to Wise Concentration), released from the drive of self-referenced ignorance not to suffer.

The body/mind mistaken self-referenced identification (body, feelings, perception, mental reactions and conscious attention) is dropped and a clarifying wisdom-recognition comes to light. The Middle Way Noble Eightfold Path fulfilled to Stream Entry Passage as rightful wisdom-realization, the Accomplished One penetrates the path experience eliminating the drive of self-referenced ignorance. Through wisdom, the body/mind mistaken self-referenced identification (body, feelings, perception, mental reactions and conscious attention) no longer blurs to a corrupt tainted ignorance to then fabricate a self-storyline, suffering then ceasing.

Established as an Accomplished One in faith, energy, mindfulness, concentration and wisdom, 'fruit' as wisdom-recognition eliminating self-referenced identification to the Unshakeable Deliverance of Mind is to be penetrated.



“There are these four floods. Which four? The flood of sensuality, the flood of becoming, the flood of views, and the flood of ignorance. These are the four floods...This noble eightfold path is to be developed for direct knowledge of, for comprehension of, for the total ending of, and for the abandoning of these four floods.” SN 45.171

“From ignorance as a requisite condition come fabrications... From birth as a requisite condition, then aging-and-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.” SN 12.35

“And how is there the yoke of ignorance? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then — with regard to ignorance concerning the six sense media — he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, and the yoke of ignorance.” AN 4.10

“Yes, there is one thing with whose abandoning in a [person] ignorance is abandoned and clear knowing arises.”

“What is that one thing?”

“Ignorance is the one thing with whose abandoning in a [person] ignorance is abandoned and clear knowing arises.” SN 35.80

“From ignorance as a requisite condition come fabrications. From fabrications... comes consciousness. From consciousness... name-and-form. From name-and-form... the six sense media. From the six sense media... contact. From contact... feeling. From feeling...craving.. From craving... clinging/sustenance. From clinging/sustenance... becoming. From becoming... birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.” SN 12.2

“I don't envision even one other obstruction — obstructed by which people go wandering and transmigrating on for a long, long time — like the obstruction of ignorance. Obstructed with the obstruction of ignorance, people go wandering and transmigrating on for a long, long time.

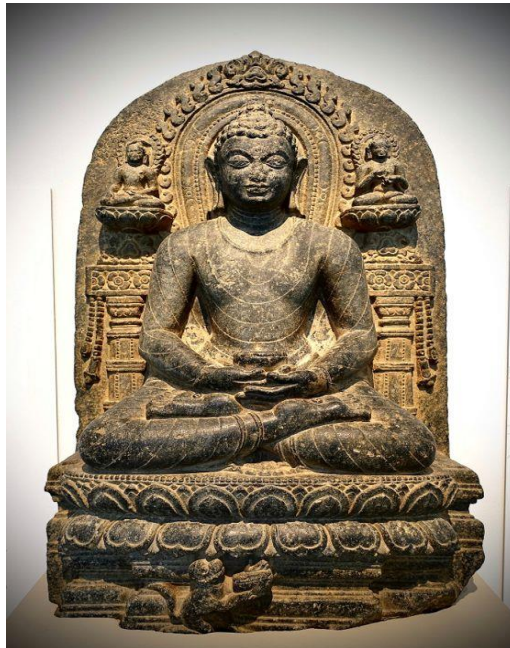
*No one other thing
so obstructs people
that they wander on, day and night,
as when they're ensnared
with delusion.
But those who, letting go of delusion,
Shatter the mass of darkness,
Wander no further.
Their cause isn't found." IT 14*

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is impermanence. Whatever is impermanence is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present." AN 10.93

"...when you are established in these four factors of stream-entry, you should further develop six qualities conducive to clear knowing. Remain focused on impermanence in all fabrications, percipient of stress in what is impermanent, percipient of not-self in what is stressful, percipient of abandoning, percipient of dispassion, percipient of cessation. That's how you should train yourself." SN 55.3

Chapter Twenty Eight

**The Accomplished One Eradicating
the Three Corruptions Wisdom-Liberating 'Fruit'
Deliverance Ending Suffering**



Chapter Twenty Eight

The Accomplished One Eradicating the Three Corruptions Wisdom-Liberating ‘Fruit’ Deliverance Ending Suffering

“The way leading to the cessation of the taints [Three Corruptions] is just this Noble Eightfold Path; that is, Wise Understanding, Wise Intention, Wise Speech, Wise Action, Wise Livelihood, Wise Effort, Wise Awareness and Wise Concentration.” MN 9

From the beginning and at every instance along the way through Stream Entry Passage to Wisdom-Liberating Deliverance, the Noble Quest is grounded in the Middle Way guidance not tied to self extremes—tranquility and insight as a straightforward recognition of the breath and mental qualities, discerning life and reality through a personal engaged knowledge and wisdom of the Four Noble Truths to the Unshakeable Deliverance of Mind.

A stressed, anxious and false self-narrative is revealed affecting the breath, coursing over the entire body and having disabling psychological effects. The misunderstanding or ignorance of not correctly knowing life as impermanent, dissatisfying and unrewarding as well as of a non-self diverse action nature plays out to a suffering conclusion. Totally missed and not realized is the Conditions Arising past-to-present-to-future causes and effects history (the many giving the illusion of a self-maligned reference). Tied to a misperceived self-view and directive giving way to a fabricating conceit self-narrative, desire along with seeking out a self-defined existence is corrupted by misunderstanding life as self or individual. The hopes, wishes and craving after to uphold and fulfill a self-notion don't hold up and crumbles and washes away like sand castles. Short-lived and unfulfilling, worldly demands, impulsive indulgences, and casual pursuits follow a false self-storyline.

The many practices and offerings offered by the Buddha point the way to Wisdom-Liberating Deliverance—awareness and concentration control the impulsive Monkey Mind and the Five Wise Actions are a moral grounding disciplining thoughts, speech and actions; loving-kindness softens a hard-edged character to someone of good-willed intention; the Fine-Material Realm Higher Absorptions aid as detachment from sense-contacted stimulation, deepening to personal insight and wisdom. From ‘uninstructed’ to wisely discerning, Stream Entry passage engages the Four Noble Truths vision and insight and the Middle Way guidance to overcome the four stages of Stream Entry defiled obstacles ending self-referenced ignorance and

suffering—the Unshakeable Deliverance of Mind realizing Nirvana, the Unconditioned and the Unfabricated. Self-burdened baggage dropped, the Buddha highlights the way as one makes the effort and does the work to end the self-corrupted suffering.

Just as a fruit tree grows slowly from a sapling and bears fruit under the right conditions some seasons later, the Four Noble Truths vision and insight along with the Middle Way Noble Eightfold Path guidance (Wise Understanding through to Wise Concentration) are a progressive experience cultivated over time. Impeccable in conduct, undistracted in concentration and having penetrating insight, the five standout qualities of faith, energy, mindfulness, concentration and wisdom climax in the Accomplished One rooting out self-referenced ignorance.

From a deluded self-referenced source and outpouring, self-fabricating conceit plays out as a body/mind self-narrative (body, feelings, perception, mental reactions and conscious attention) with the whole of creation, a world view and interacting experiences begin and pass through a self-filter consciousness. Corrupt thoughts, speech and actions lead to sorrow, lamentation, pain, grief and despair. The Accomplished One penetrates the Middle Way Right Understanding of the Four Noble Truths, climaxing to cut off and end the self-deluded history and penetrate Nirvana, the Unconditioned and Unfabricated without self-reference or self-promotion.

The Accomplished One Eliminating the Drive for Desire Wisdom-Liberating 'Fruit' Experience

Settling through a Middle Way tranquility and insight not tied to self extremes, acknowledge the deeply rooted, unsettling and disorienting drive for desire connected to a mistaken body/mind self-reference.

Unsettling and bewildering, a taxing and confusing pursuit caught up in a mistaken 'I am' self-referenced delusion, the drive for desire is a charged state of becoming, being, fabrication and an unending coercion to fulfill a self-directive. Like opening a Russian doll toy giving way to additional dolls within, the effect is to be amused and never satisfied, content or fulfilled.

Move beyond the initial contacted awareness of the breath or a thought impression absorbing one's attention. Going deeper in awareness and recognition, discern how the drive for desire gives way to conspire as craving tied to a self-notion—desire aspiring for a body/mind self-association in relationship to what is around one; desire aspiring as a body/mind self-

association in relationship to a specific location, event, place or time; and desire aspiring through a body/mind self-association as a self apart from or as separate in relationship to phenomena or life-actions in general (actually reflecting the many in the 'one').

The drive for desire stems from a mistaken self-referenced ignorance (perceiving what is dissatisfying, unrewarding and suffering to be pleasurable or joyful; perceiving what is non-self to be self; perceiving what is impermanent to be permanent; and perceiving what is impure to be pure or pleasing). Charged and flowing out from the initial misunderstanding, a fabricated conceit storyline compromises thoughts, speech and actions. Recognize and follow the stressed urgency that is the drive for desire as a self-filter to then crave after and fulfill a body/mind self-notion.

Following a Middle Way tranquility and insight, awareness opens and expands from a narrowed self-focus. Acknowledge the stress and pressures associated with the drive for desire. Penetrate the subconscious* below the level of flashing fabricating conceit, the drive as desired self-aspiration tied to the corruption for a body/mind self-notion stands out. Release desire's deluded gravity, demand and upheaval to disconnect from the craved after urgency to fulfill a body/mind self-desire. A clarifying wisdom comes into focus undercutting the drive for desire. Like a balloon pricked and punctured, insight and wisdom deflate the drive for desire and self-corrupting ignorance shrinks and is dispelled. Wisdom stands out as stronger than the drive for desire tied to self-referenced ignorance. Through seclusion, dispassion, cessation and relinquishment, the Accomplished One frees the drive for desire corrupted by self-referenced ignorance.

The drive for desire tied to a body/mind self-reference:

- Desire for the body is not taken as self, possessing self, as in a self nor is related to as self;
- desire for perception is not taken as self, possessing self, as in a self nor is related to as self;
- desire for feelings is not taken as self, possessing self, as in a self nor is related to as self;

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

- desire for mental reactions is not taken as self, possessing self, as in a self nor is related to as self;
- desire for conscious attention is not taken as self, possessing self, as in a self nor is related to as self.

Directed as an Accomplished One to final wisdom-liberation, the drive for desire flowing from self-referenced ignorance is stemmed. Settling through a Middle Way proper awareness separated from divisive self extremes, insight expands to a clarifying wisdom-recognition.

A Noble Truth threefold recognition through knowing, examination and relinquishment is penetrated:

- Right Understanding knowing the drive for desire tied to self-referenced ignorance relating to the characteristics of physical and mental phenomena linked to life-action conditions in relation to the five groups of body/mind experience (body, feelings, perception, mental reactions, and conscious attention).
- Right Understanding examining and discerning the drive for desire tied to self-referenced ignorance relating to the three characteristics of life—impermanence, dissatisfaction and non-self diverse life-action conditions through the five groups of body/mind experience.
- Right Understanding through relinquishment released from the drive for desire tied to a self-referenced ignorance for a body/mind self-view. Craving is relinquished, attachment to life-action conditions as self as well as the mistaken attachment for the five groups of body/mind experience; and going on to relinquish the underlying self-referenced corruption tainting consciousness recognition.

The Accomplished One abandons the drive for desire as craving after for an off base body/mind self-attachment; abolishes the drive for desire as craving after through a fabricated conceit storyline tied to a body/mind self-attachment; and uproots the drive for desire as craving after through ignorance for a corrupt body/mind self-referenced.

The Accomplished One Eliminating the Drive for Existence Wisdom-Liberating ‘Fruit’ Experience

Settling through a Middle Way tranquility and insight not tied to self extremes, acknowledge the deeply rooted, unsettling and disorienting drive for existence connected to a corrupt body/mind self-reference.

An exhausting and unnerving pursuit caught up in a mistaken 'I am' self-referenced delusion, the drive for existence is a charged state of becoming, being, fabrication and an unending drive to fulfill an erroneous self-existence. Like a horse giving chase to a carrot on a stick and unable to grab hold of it, one is left weary and unfulfilled.

Move beyond the initial contacted awareness of the breath or a thought impression absorbing one's attention. Going deeper in awareness and recognition, discern how the drive for existence gives way to conspire as craving tied to a self-existence—existence aspiring for a body/mind self-association in relationship to what is around one; existence aspiring as a body/mind self-association in relationship to a specific location, event, place or time; and existence aspiring through a body/mind self-association as a self apart from or as separate in relationship to phenomena or life-actions in general (actually reflecting the many in the 'one').

The drive for existence stems from a corrupt self-referenced ignorance (perceiving what is dissatisfying, unrewarding and suffering to be pleasurable or joyful; perceiving what is non-self to be self; perceiving what is impermanent to be permanent; and perceiving what is impure to be pure or pleasing). Charged and flowing out from misunderstanding, a fabricated conceit storyline compromises thoughts, speech and actions. Recognize and follow the stressed urgency that is the drive for existence through a mistaken self-filter to then crave after and fulfill a body/mind self-existence.

Following a Middle Way tranquility and insight, awareness opens and expands from a narrowed self-focus. Acknowledge the stress and pressures associated with the drive for existence. Penetrate the subconscious* below the level of flashing fabricating conceit, the drive for existence as self-aspiration tied to a corrupt body/mind self-notion stands out. Release existence's deluded gravity, demand and upheaval to disconnect from the craved after urgency to fulfill a body/mind self-existence. A clarifying wisdom comes into focus undercutting the drive for existence. Insight and wisdom deflate the drive for existence and self-corrupting ignorance shrinks. Wisdom stands out as stronger than the drive for existence tied to self-referenced corruption. Through seclusion, dispassion, cessation and relinquishment, the

*While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

Accomplished One frees the drive for existence corrupted by self-referenced ignorance.

The drive for existence tied to a body/mind self-reference:

- Existence for the body is not taken as self, possessing self, as in a self nor is related to as self;
- existence for perception is not taken as self, possessing self, as in a self nor is related to as self;
- existence for feelings is not taken as self, possessing self, as in a self nor is related to as self;
- existence for mental reactions is not taken as self, possessing self, as in a self nor is related to as self;
- existence for conscious attention is not taken as self, possessing self, as in a self nor is related to as self.

Directed as an Accomplished One to final wisdom-liberation, the drive for existence flowing from self-referenced ignorance is stemmed. Settling through a Middle Way proper awareness separated from divisive self extremes, insight expands to a clarifying wisdom-recognition.

A Noble Truth threefold recognition through knowing, examination and relinquishment is penetrated:

- Right Understanding knowing the drive for existence tied to self-referenced ignorance relating to the characteristics of physical and mental phenomena associated with life-action conditions in relation to the five groups of body/mind experience (body, feelings, perception, mental reactions, and conscious attention).
- Right Understanding examining and discerning the drive for existence tied to self-referenced ignorance relating to the three characteristics of life—impermanence, dissatisfaction and non-self diverse life-action phenomena through the five groups of body/mind experience.
- Right Understanding through relinquishment releasing the drive for existence tied to a self-referenced ignorance for a body/mind self-view. Craving is relinquished, attachment to life-action phenomena as self as well as the mistaken attachment for the five groups of body/mind experience; and going on to relinquish all self-directed identity views a corrupt consciousness recognition.

The Accomplished One abandons the drive for existence as craving after for an off base body/mind self-attachment; abolishes the drive for existence as craving after through a fabricated conceit storyline tied to a body/mind self-

attachment; and uproots the drive for existence as craving after through ignorance for a corrupt body/mind self-referenced.

The Accomplished One Eliminating Self-Referenced Ignorance Wisdom-Liberating 'Fruit' Experience Ending Suffering

Insanity is repeating the same deluded misunderstanding and actions expecting a different result—perceiving what is dissatisfying, unrewarding and suffering to be pleasurable, rewarding and joyful; perceiving what is non-self to be self; perceiving what is impermanent to be permanent; and perceiving what is impure to be pure or pleasing. The body/mind self-attached identification started as a misunderstanding of life and reality plays out over the course of Conditions Arising and is culminates in dissatisfaction and suffering.

The Accomplished One wisdom-recognition is now able to penetrate the corrupt flow and outpouring that is self-referenced ignorance leading to suffering. Caught up in craving after, false hopes and scheming, self is a mental illness delusion of grandeur. Correctly knowing and realizing impermanence, dissatisfaction and the non-self diverse nature (Conditions Arising causes and effects), self-referenced ignorance mistaking the many as 'one' or self-sourced, ignorance is uprooted. Just as a flame is not a flame unto itself and has multiple contributing factors, self-identified ignorance is a fire linked through contributing conditioned actions. Not correctly understanding life, a misconstrued self-promoted flame goes on to spread as unwitting thoughts, speech and actions engaged and perpetuating a body/mind self-illusion and tormenting ordeal.

Ignorance can also be considered like being unable to get out of a dark, deep pit while high overhead and seemingly out of reach is a faint light. But what keeps one trapped in the ignorance-pit, and how does one reach the liberating light above? A self-referenced corrupt view and assumption not correctly knowing and understanding life and reality as impermanent, dissatisfying and of a non-self diverse action nature (Conditions Arising causes and effects, the many giving the illusion of the 'one'), along with being attached and dominated by careless self-directed habits, keep one trapped in the ignorance-pit. The light above to salvation is the Four Noble Truths vision and insight and following the Middle Way Path guidance through Stream Entry Passage, bringing light to corrupt darkening ignorance and the confusion of not correctly and clearly understanding life and reality. The Unshakeable Deliverance of Mind, the Accomplished One penetrating self-referenced ignorance brings the flow and outpouring illuminates corrupt

misunderstanding and ignorance to end suffering—Nirvana, the Unconditioned and Unfabricated without self-reference or self-promotion is penetrated.

Over the course of Stream Entry's four stages the self-referenced corruption tainting life's true nature has been slowly wiped clean. An expanding awareness and deepening personal recognition, wisdom as breakthrough enlightenment and liberation comes to fruition—self-referenced promoted suffering's end. The misconstrued, self-narrative affecting the Sense, Fine-Material, and Immaterial Realms, the Conditions Arising suffering history is discerned and made defunct—ignorance uprooted and the craving after to fulfill a self-notion no longer manifest, the corrupt flow and outpour of corrupt views and self-referenced ignorance domination is dredged, purified and clarified to Wisdom-Liberating Deliverance.

On the eve of his enlightenment, the Buddha penetrated and followed Conditions Arising to discern suffering's problematic chronology: "From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when [a corrupt self-referenced identification] exists. From [a corrupt self-referenced identification] as a requisite condition comes consciousness.'...Thus is the cessation of this entire mass of [self-fabricated] suffering. Cessation, cessation.'...Following it, I came to [the Four Noble Truths] direct knowledge of fabrications [fabricated self-storyline playing out over the course of Conditions Arising as a suffering ordeal], direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the [Middle Way] path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers and female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial and human beings." SN 12.65

The Conditions Arising causes and effects suffering history:

- Corrupted by a mistaken self-reference, the drive for desire and existence flourish;
- conceit arises as a self-fabrication corrupted by a mistaken self-reference;
- a present consciousness arises corrupted by a mistaken self-reference;
- a self-assumption for a body/mind identification arises corrupted by a mistaken self-reference;
- sense media thrive corrupted by a mistaken self-reference;

- sense media contacted consciousness are engaged corrupted by a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced corrupted by a mistaken self-reference;
- craving after (desire, self-identity view or in order to escape from self) as compelling karmic-intent to fulfill a self-notion arises corrupted by a mistaken self-reference;
- intensified attachment follows corrupted by a mistaken self-reference;
- commitment and becoming to act out is engaged corrupted by a mistaken self-reference;
- birth as actions play out in order to fulfill a self-notion corrupted by a mistaken self-reference;
- and dissatisfaction and suffering are experienced corrupted by a mistaken self-reference.

The Accomplished One penetrates self-corrupting ignorance to discern the Conditions Arising causes and effects history, and doesn't fall back to a deluded self-referenced identification and an extreme one-sided self-focus: Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past? Or will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future? Do I exist? Do I not exist? What am I? How am I? This being—where has it come from, and where will it go? (SN 12:20: II 25-27).

The Four Noble Truths Threefold Wisdom-Recognition—Awareness-Penetration, Access-Discernment and Wisdom-Clarification

As the Buddha was liberated and then followed by the lineage of Noble Disciples and practitioners to this present day, the full scope of the Four Noble Truths is penetrated through a threefold wisdom-penetrating experience to Wisdom-Liberating Deliverance ending suffering and the breakthrough to Nirvana, the Unconditioned Realm: Awareness-Penetration, Access-Discernment and Wisdom-Clarification stopping the drive for desire and existence, and cutting off the flow and outpouring of self-corrupting ignorance.

Like a hand first moving gently to sweep across and clear away a soot-layered water surface, the self-obscuring taints of desire and existence are cleared to see down into the corrupted darker depths the flow and outpouring ignorance source that is deluded self-reference. The Middle Way Path of conduct-virtue, meditation-concentration and insight-wisdom allow one to

treat, purify and discharge the polluted self-reference. A crossing over from the suffering near shore to the Wisdom-Liberating Deliverance far shore, a Change of Lineage from conditioned sources, craved after attachments and suffering fallout, the Noble Truth threefold wisdom-recognition realizes the Unshakeable Deliverance of Mind to penetrate Nirvana, the Unconditioned Realm (without self-reference or self-promotion):

- Awareness-Penetration and Access-Discernment focusing to a Wisdom-Clarification, the Four Noble Truths threefold Wisdom-Recognition penetrates self-referenced ignorance for the body and material form to stop the flow and outpouring of fabricated actions and consequences leading to suffering;
- Awareness-Penetration and Access-Discernment focusing to a Wisdom-Clarification, the Four Noble Truths threefold Wisdom-Recognition penetrates self-referenced ignorance for feelings to stop the flow and outpouring of fabricated actions and consequences leading to suffering;
- Awareness-Penetration and Access-Discernment focusing to a Wisdom-Clarification, the Four Noble Truths threefold Wisdom-Recognition penetrates self-referenced ignorance for perception to stop the flow and outpouring of fabricated actions and consequences leading to suffering;
- Awareness-Penetration and Access-Discernment focusing to a Wisdom-Clarification, the Four Noble Truths threefold Wisdom-Recognition penetrates self-referenced ignorance for mental reactions to stop the flow and outpouring of fabricated actions and consequences leading to suffering;
- Awareness-Penetration and Access-Discernment focusing to a Wisdom-Clarification, the Four Noble Truths threefold Wisdom-Recognition penetrates self-referenced ignorance for conscious attention to stop the flow and outpouring of fabricated actions and consequences leading to suffering.

Wisdom-Liberating Deliverance eradicating ignorance, the Middle Way Noble Eightfold Path Factors through Stream Entry Passage Deliverance are fulfilled and suffering ends—Nirvana, the Unconditioned (without self-reference or self-promotion), is penetrated.

An Accomplished One Noble Truth Wisdom-Liberating Deliverance:

- **Signless Deliverance:** the pursuit of a body/mind self-referenced identification is impermanent, dissatisfying and unrewarding, and of a non-self diverse action nature;
- **Desireless Deliverance:** the pursuit of craving after as delight and pleasure for a body/mind self-referenced identification leads to suffering and the rounds of rebirth;
- **Emptiness Deliverance:** the elimination of the pursuit of craving after as delight and pleasure for a body/mind self-referenced identification is the end of suffering (realizing Nirvana, the Unconditioned);
- **The Unshakeable Deliverance of Mind:** Following the Middle Way Noble Eightfold Path of tranquility and insight not caught up in self extremes and having proper conduct, concentration and insight (Wise Understanding through to Wise Concentration), eradicating craving as delight and pleasure as well as the drive for desire and existence, and uprooting corrupt self-referenced identification, Nirvana is realized (without self-reference or self-promotion)—the Unconditioned, the Unfabricated, the Deathless, the Ultimate Truth and Reality, the Profound Peace. Done is what had to be done, the Middle Way Path is fulfilled.

The Middle Way appreciation not tied to self extremes lends to the insight leading to Emergence as rising up from conditioned world delusion and self-hampered afflictions to personal realization. Having established equanimity separated from conditioned action turmoil, Emergence as 'fruit' recognition uproots ignorance ending the flow and outpouring of self-afflicted suffering and penetrates Nirvana, the Unconditioned Realm.

The Seven Enlightenment Aids penetrate self-corrupting ignorance:

- **Awareness Aid**—grounded in a centered non-self recognition for body, feelings, mental reactions and life-actions, the self-referenced ignorant conceit 'I am' is eradicated;
- **Investigation Aid**—penetrating the non-self nature of reality (the many giving the illusion of the 'one'), the diversity of Conditions Arising action history isn't engaged or followed, the self-referenced ignorant conceit 'I am' is eradicated;
- **Energy Aid**—effort needed to dislodge and then to relinquish self-obsessed domination, the self-referenced ignorant conceit 'I am' is eradicated;
- **Rapture Aid**—as settled cessation to a released abiding, the self-referenced ignorant conceit 'I am' is eradicated;

- **Tranquility**—as the serene relinquishment from self-association, the self-referenced ignorant conceit ‘I am’ is eradicated;
- **Equanimity Aid**—as freed from self-fabrication and self-promotion to liberated, unconditioned peace, the self-referenced ignorant conceit ‘I am’ is eradicated;
- **Concentration Aid**—uniting to Right Knowledge and Right Liberation, the self-referenced ignorant conceit ‘I am’ is eradicated.

Awareness Focusing penetrating Ignorance ‘Fruit’ Wisdom-Deliverance:

- **Initial Contact**—Settling through tranquility and insight, the breath coming in gentle wisps from lower in the diaphragm, the body relaxed, not restricted, clenched or stressed, disengage from the corrupt charge of self-referenced ignorance (acknowledge the free flowing consciousness not absorbed or tainted by self-identification to play out over the course of Conditions Arising suffering history); **Sustained Contact** follows the expanding conscious awareness not restricted or narrowed to engage in a false self-narrative or self-promotion played out over the course of Conditions Arising suffering history; **Interest** as the mind and attention doesn’t narrow to collapse around a self-referenced ignorant identification, the clarifying Four Noble Truths wisdom-recognition for non-self or emptiness releases the corrupt flow and outpouring of self-referenced ignorance to not play out over the course of Conditions Arising suffering history; **Recognition** as wisdom penetrating self-referenced ignorance, the Middle Way Noble Eightfold Path factors are fulfilled (Wise Understanding through to Wise Concentration) uprooting self-referenced ignorance to not play out over the course of Conditions Arising suffering history; and **One-Pointed Clarity** fulfills the Middle Way Path guidance as a wisdom release from self-referenced ignorance to the Unshakeable Deliverance of Mind, penetrating Nirvana, the Unconditioned (without self-reference or self-promotion). Stream Entry passage is completed, ignorance eradicated and suffering ending.

The Middle Way Noble Eightfold Path (conduct-virtue, meditation-concentration, and insight-wisdom) fulfilled uproots self-referenced ignorance:

- **Wise Understanding**—a Noble Truth non-self discernment (a tainted self-referenced view follows gives way to craving to uphold and fulfill a self-notion), uproots self-corrupting ignorance ending suffering;
- **Wise Intention**—not associated through self-centered motives (desire, harming or ill will), penetrates self-directed subconscious intentions, uproots self-corrupting ignorance ending suffering;

- **Wise Speech**—responsible speech not motivated as self-expression, uproots self-corrupting ignorance ending suffering;
- **Wise Action**—responsible in body, speech, and mind actions, uproots self-corrupting ignorance ending suffering;
- **Wise Livelihood**—responsible in all aspects of character, conduct, life and livelihood, uproots self-corrupting ignorance ending suffering;
- **Wise Effort**—a diligent and steadfast energy applied to actively stop and cut off detrimental intentions while wisely maintaining and promoting beneficial intentions that aren't self-directed, uproots self-corrupting ignorance ending suffering;
- **Wise Awareness**—strict observance and vigilance for body, feelings, mental reactions and life-actions (phenomena), uproots self-corrupting ignorance ending suffering;
- **Wise Concentration**—settled as a distinguishing Middle Way tranquility and insight meditative reflection, the Four Noble Truths wisdom-recognition penetrates the self-deluded masquerade to non-self Wisdom-Liberation, uproots self-corrupting ignorance ending suffering.

Like the lotus emerges from mud-soiled depths to breakthrough the surface and blossom in the open air sunlight, like birds sweeping effortlessly across the sky leaving no markings or trail, the Accomplished One released from self-corrupting ignorance crosses over as a Change of Lineage from the mired depths of Conditioned Realm birth and death suffering to penetrate and cross over to the Unconditioned Shore of Nirvana. From an 'uninstructed,' careless and ignorance person to a discerning, wisdom-liberated Accomplished One, wisdom proves stronger than self-referenced ignorance. Unfabricated and Unconditioned, Nirvana is known.

The Unshakeable Deliverance of Mind Right Knowledge and Right Liberation

Released from self-delusion, normal self-conception and communication only hints at the untainted, suffering-less Unconditioned Realm of Nirvana. Like Alice walking through the looking glass, clarifying wisdom exorcises self-referenced corrupting ignorance. Without a self-directive, self-promotion or self-fabricating conceit to engage and become, Nirvana as Unconditioned and Unfabricated is realized and experienced.

Cutting off the flow and outpouring of the underlying ignorant 'I am' self-reference, the Accomplished One has Right Knowledge and Right Liberation—Right Knowledge of the Four Noble Truths vision and insight for self-referenced suffering to fulfill Wisdom-Liberating Deliverance, and Right

Liberation having eradicate the craving after to fulfill a self-notion, penetrating Nirvana, the Unconditioned and Unfabricated.

Right Knowledge

- **Signless Deliverance:** recognition as an Accomplished One penetrating the misunderstanding or ignorance tied to a self-deluded 'I am' view, and realizing non-self eminence.
- **Desireless Deliverance:** recognition as an Accomplished One penetrating craving which links a past-to-present-to-future self-deluded 'I am' reference leading to a suffering fallout, and realizing non-self eminence.
- **Emptiness Deliverance:** recognition as an Accomplished One penetrating craving's cessation, ending ignorant self-deluded 'I am' reference fallout (penetrating Nirvana) and realizing non-self eminence.
- **the Unshakeable Deliverance of Mind:** recognition as an Accomplished One fulfilling the Middle Way Noble Eightfold Path, wisdom ends self-directed suffering—the ignorance tied to a self-deluded 'I am,' and realizing non-self eminence. Nirvana as the Unconditioned Realm is penetrated.

Right Liberation

Not engaged in the diversity of conditions and actions, the self-promoted suffering history ends: the 'I am' notion clarifying self-referenced ignorance to not flow and play out (along with the drive for desire and existence), the self-fabricated storyline isn't engaged as well as the craving after as delight and pleasure to uphold a self-notion is eradicated. Sorrow, lamentation, pain, grief, despair, birth and death don't arise to play out to suffering consequences. The Noble Truths vision and insight rightfully penetrated and discerned, the Middle Way Path guidance fulfilled, Stream Entry passage concludes in liberation from ignorance and suffering—Nirvana as Unconditioned and Unfabricated, the Supreme Noble Truth, the Profound Peace, and the Deathless is known.

Full Understanding of the Known: Wisdom-Liberating Recognition, penetrating the arising and passing of phenomena contacted through body, feelings, perception, mental reactions or conscious attention is discerned in terms of non-self characteristics and conditions to penetrated self-referenced ignorance.

Full Understanding through Examination: Wisdom-Liberating Recognition, realizing phenomena in terms of the totality of the three characteristics of impermanence, dissatisfaction and the non-self nature of phenomena.

Full Understanding through Relinquishment: Wisdom-Liberating Recognition, directed as an Accomplished One through seclusion, dispassion, cessation and final relinquishment, self-referenced ignorance corruption is uprooted along with the craving after to fulfill a self-notion is cut off—Nirvana, the Unconditioned, is penetrated.

The Accomplished One not taken in by self extremes, self-referenced corrupted ‘fruit’ recognition as Wisdom-Deliverance is rightly clarified and liberation known.

...

Standing besides the Buddha on a high hillside, a patched-worked landscape stretches out to the far horizon. There is a gentle smile on the Buddha’s relaxed bright face. We glance up to him then turn back to look out across the plane of land to the far horizon.

The Unshakeable Deliverance of Mind, the corrupt flow and outpouring of self-referenced ignorance has been eradicated, freedom from the drive for desire and existence tied to the tainted ignorance for a body/mind self-attached identification as well as doing away with the self-fabricated conceit storyline, associated restlessness along with the craving after to fulfill a self-notion, are brought to cessation. Birth and death of a self actor climaxing in suffering is no more. Nirvana, the Unconditioned and Unnfabricated, is penetrated.

Done is what had to be done, the Middle Way Path through Stream Entry Wisdom-Liberating Deliverance is fulfilled. The self-burden lifted, there is no more becoming, no more sorrow, lamentation, pain, grief or despair. Now, wisely directed, the Accomplished One having fulfilled the Middle Way Path through Stream Entry Deliverance is enlightened and liberated.

“Without intention and not directed to fulfilling a self-notion, no basis or foothold exists for the continuance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is not established and does not come to growth, there is no production of future renewed existence. When there is no production of future renewed existence, future birth, aging-and-death, sorrow, lamentation, pain,

dejection, and despair cease. Such is the cessation of this whole mass of suffering.” SN 12:38; II 65–66

“Dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.’

“...his fermentations ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right wisdom, he is dedicated to six things: renunciation, seclusion, non-afflictiveness, the ending of craving, the ending of clinging/sustenance, and non-deludedness.

“And even if powerful sounds... aromas... flavors... tactile sensations... Even if powerful ideas cognizable by the intellect come into the mental range of [the person] whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

*When one's awareness is dedicated
to renunciation, seclusion,
non-afflictiveness, the ending of clinging,
the ending of craving, and non-deludedness,
seeing the arising of the sense media,
the mind is rightly released.
For that [person], rightly released,
his heart at peace,
there's nothing to be done,
nothing to add
to what's done.
As a single mass of rock isn't moved by the wind,
even so all forms, flavors, sounds,
aromas, contacts,
ideas desirable and not,
have no effect on one who is Such.
The mind
— still, totally released —
focuses on
their passing away.” AN 6.55*

There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.

Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

The man who is without blind faith, who knows the Uncreated, who has severed all links, destroyed all causes (for karma [intentions], good and evil), and thrown out all desires—he, truly, is the most excellent of men.

Inspiring, indeed, is that place where [the Accomplished Ones] dwell, be it a village, a forest, a vale, or a hill.

Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures. DH 95-99



“And how is there unyoking from ignorance? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then — with regard to ignorance concerning the six sense media — he is not obsessed with not-knowing. This is unyoking from sensuality, unyoking from becoming, unyoking from views, and unyoking from ignorance.” AN 4.10

“There is the case, monk, where a monk has heard, ‘All things are unworthy of attachment.’ Having heard that all things are unworthy of attachment, he directly knows every thing. Directly knowing every thing, he comprehends every thing. Comprehending every thing, he sees all themes as something separate.

“He sees the eye as something separate. He sees forms as something separate. He sees eye-consciousness as something separate. He sees eye-contact as something separate. And whatever arises in dependence on eye-contact — experienced either as pleasure, as pain, or as neither-pleasure-nor-pain — that too he sees as something separate.

“He sees the ear as something separate...

“He sees the nose as something separate...

“He sees the tongue as something separate...

“He sees the body as something separate...

“He sees the intellect as something separate. He sees ideas as something separate. He sees intellect-consciousness as something separate. He sees intellect-contact as something separate. And whatever arises in dependence on intellect-contact — experienced either as pleasure, as pain, or as neither-pleasure-nor-pain — that too he sees as something separate.

“This is how a monk knows, this is how a monk sees, so that ignorance is abandoned and clear knowing arises.” SN 35.80

“There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view... right concentration.” MN 9

“Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of [craving](#). From the cessation of [craving](#) comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.” SN 12.2

Saying, ‘Good friend,’ the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dharma?"

“When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view... and has arrived at this true Dharma.

“And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering — this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view... right concentration.

“When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation

of ignorance... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dharma."

"When, friends, a noble disciple understands the taints [the three corruptions—the drive for desire and existence, driven by the ignorance of self-referenced identification], the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma."

"And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration."

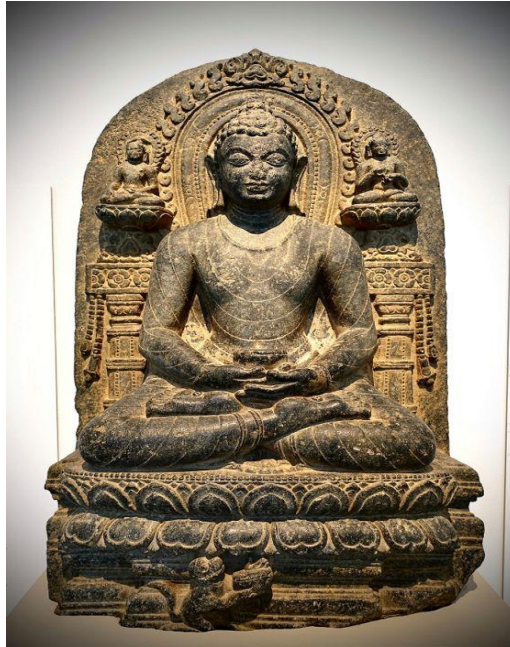
"When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma." MN 9

"Any evil action he may still do by deed, word or thought, he is incapable of concealing it; since it has been proclaimed that such concealing is impossible for one who has seen the Path (of Nirvana)."

"Their past (karma) is spent, their new (karma) no more arises, their mind to future becoming is unattached. Their germ (of rebirth-consciousness) has died, they have no more desire for re-living. Those wise men fade out (of existence) as the flame of this lamp (which has just faded away)." SN 39

Chapter Twenty Nine

Nirvana— The Unconditioned Realm



Chapter Twenty Nine

Nirvana—the Unconditioned Realm

Being undefined and not part of the Conditioned Realms causes and effects, self-referenced and self-promoted suffering ordeal, Nirvana is related to through a series of metaphors, synonyms and analogies.

“...I will teach you the Taintless and the path leading to the Taintless...I will teach you the Truth and the path leading to the Truth...I will teach you the Far Shore...the Subtle...the Very Difficult to see... the Unaging... the Stable... the Undisintegrating... the Unmanifest... the Unproliferated... the Peaceful... the Deathless... the Sublime... the Auspicious...the Secure...the Destruction of Craving... the Wonderful... the Amazing... the Unailing... the Unailing State... Nirvana... the Unafflicted...Dispersion...Purity...Freedom...the Unadhesive... the Island...the Shelter...the Asylum...the Refuge...” SN 43, 14 (3).

Having brought to cessation the life and death self-fabricated suffering history, fulfilling the Middle Way Path through Stream Entry Passage to Wisdom-Liberating Deliverance, Nirvana is the Ultimate Reality and the Supreme Noble Truth recognition penetrated and known by an Accomplished One. There are the three Conditioned Realms: the Sense Realm (dominated by the senses and physical contact); the Fine-Material Realm (weakened sensory activity along with keen concentration and insight); and the Immaterial Realm (psychic or mental potentials). All three realms are dominated by an erroneous self-view, affected by impermanence and Conditions Arising causes and effects purposeful actions. The self-associated masquerade involved within each Conditioned Realm persists and thrives through the outpouring and flow of self-referenced ignorance, craving after to fulfill a self-notion, and climaxes as suffering.

The Four Noble Truths wisdom-clarification and the Middle Way Path guidance not tied to self-extremes, discerned is the true nature of life and phenomena as non-self (multiple actions and conditions giving the illusion of ‘one’) as well as the profound reality and liberation that is the Unconditioned Realm, not self-fabricated or promoted in any way. Nirvana as Unconditioned and Unfabricated isn’t affected by conditioned pressured causes and effects or impermanence nor is Nirvana connected to a self-deceived downfall. The Noble Eightfold Path climaxing in Wisdom-Liberating Deliverance is like the final crescendo of two cymbals (the action to end all self-related actions).

As an Accomplished One, wisdom penetrates self-mistaken impressions to realize the Unconditioned Realm—not corrupted by a self-reference ignorance, is without craving, attachment, becoming, birth, not aging or dying, nor is there suffering (“There is that dimension where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon...there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance, without foundation, without support. This, just this, is the end of suffering.” UD 8.1 and “There is an unborn—unbecome—unmade—unfabricated. If there were not that unborn—unbecome—unmade—unfabricated, there would not be the case that emancipation from the born—become—made—fabricated would be discerned. But precisely because there is an unborn—unbecome—unmade—unfabricated, emancipation from the born—become—made—fabricated is discerned.” UD 3).

Incomprehensible through self-referenced association, Nirvana is without measure, timeless, can't be theorized or conceptualized, nor is defined by normal self-appraisal. A peace and fulfillment beyond worldly description, Nirvana is realized as self-ignorance blinders are pulled away (the drive for desire and existence, driven by mistaking life as self). The conditioned, self-promoted craved after states of Sense, Fine-Material and Immaterial Realms aren't pursued, taken up, craved after and don't thrive. As an Accomplished One noble, perfect and wise, consummate in conduct-virtue, meditation-concentration and insight-wisdom, the Middle Way Noble Eightfold Path wisdom fulfillment eradicates self-predominance and suffering doesn't follow. Ignorance clarified to an Unshakeable Deliverance of Mind, Wisdom-Liberating Deliverance is known as Right Knowledge and Right Liberation, having penetrated Nirvana the Unconditioned.

Nirvana as the Ultimate Reality isn't another self-deluded ruse to crave after and cling to and suffer through, but a clarification, an unburdening and emancipation from any and all fabrications not divided by self-referenced extremes or self-promotion. Nirvana is the Ultimate Reality, ungenerated, action-less, unbecoming and non-self. Consider it like getting a divorce. The final judgment is passed, granted and achieved; from self-obsessed to a liberated and suffering-less Accomplished One penetration. Without any self-vestige remaining, one is no longer infatuated nor doesn't incline to pursue and promote a self-identity view. Now seemingly amused, the child out grows his or her antics and foolishly directed behavior. One abides in the profound

wisdom fulfillment equanimity known through cessation and liberation. Like stepping through a mirror, the self actor illusion vanishes. Closer to a nightmare, all along what was taken to be meaningful and real was, in fact, a delusion, hindrance and suffering.

Freed from a self-absorbed gravity, one is liberated to never again be a victim of self extremes desire, anger, and confusion or to crave after (desire, self-identification or fleeing from a self-notion)—the corrupt self-referenced root cause is cut off and suffering defunct. As an Accomplished One, discerned are the Noble Truths Wisdom-Liberating Deliverance and the Middle Way Path fulfilled through Stream Entry passage.

The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind (not directed, focused or self-fabricated) realizes the Unconditioned Realm. This present body/mind manifestation coming from past inspired self-promoted actions is the final residue and is dropped as self-referenced suffering concludes. Done is what had to be done, the Middle Way Path fulfilled, self-delusion destroyed and suffering ended, Wisdom-Liberating Deliverance to enlightenment known—Nirvana, the Unconditioned and Unfabricated, penetrated.

‘The Taintless...’ SN 43, 14 (3)

Life is undermined by a threefold tainted misunderstanding of reality—the drive for desire and existence, driven by mistaking life as self. The delusion, corruption and ‘taint’ of not correctly knowing keeps one at odds as a self actor tied to self extremes and climaxes as suffering. Like building sand castles, all self-made plans and schemes are washed away and fruitless. The culmination of the Middle Way Path guidance through Stream Entry passage brings one to the ‘taintless.’

Settled and equanimous, focused and discerning, the Accomplished One through wisdom penetrates the Four Noble Truths vision and insights and fulfills the Middle Way Path. Ignorance’s profound burden obscuring life, the one-sided self-delusion playing out over the course of Conditioned Realm suffering is penetrated: from misunderstanding or ignorance starts the flow and outpouring corruption for a wrongly held self-reference; conceit as a fabricating self-narrative forms; a present misconstrued consciousness arises; a body/mind identity takes place; sense-media thrive; sense impressed contact is experienced; feelings generated; craving to fulfill a self-notion arises; attachment follows; a commitment to act out is undertaken; birth as actions are expressed giving way to dissatisfaction and suffering consequences. Directed by the Noble Truth wisdom-recognition as a Signless non-self insight and realizing the Conditions Arising action diversity, self-obsession falls mute. Earnestly followed, the Middle Way Path brought to fulfillment climaxes as wisdom-liberation, the Unshakeable Deliverance of Mind. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

Follow the breath’s quality as heavy, pressured and tense, the mind and attention narrowed as a self-focus, the self-tainted burden having a physical and mental toll. From self-referenced ignorance, conspiring self actor role playing gives way to suffering (sorrow, lamentation, pain, grief and despair). The Middle Way Noble Eightfold Path unifies as a breakthrough wisdom realizing the Noble Truth non-self insight. As self-obsessed perception and attachments fall away, wisdom is engaged as personal clarification. Ignorance eradicated, realized is the Supreme Noble Truth, Nirvana as the Ultimate Reality and suffering’s ends.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted,

suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Truth...’ SN 43, 14 (3)

Nirvana as unconditioned is penetrated through the Noble Truth recognition ending self-reference identification and associated suffering. Through the Middle Way Wise Understanding, the Noble Truth foundation directs one to a profound wisdom-clarification of reality’s true nature—impermanent, non-self and dissatisfying. Released from self-confusion and the craving after to uphold a self-notion, the Unconditioned Realm is known.

The body/mind Five Groups of Self-Attached Identification understood as non-self (body, feelings, perception, mental reactions and conscious attention), Humpty-Dumpty self is never again put back together. The culmination of the Middle Way Path through Stream Entry passage, the liberating ‘Truth’ ending suffering is realized.

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths convey the realization for the cause, origin, cessation as well as the wisdom-recognition ending self-promoted suffering. Not accessed as an intellectual understanding or farfetched notion, but rather through a Middle Way engaged centered awareness to a clarifying insight for one’s self-obsessed history. Note the tranquility as the subconscious self-dominated prattle falls away. Worldly conditioned pursuits no longer followed or sought after, the Unconditioned Realm without self-definition stands out. Turning away from self-fiction and Sense Realm turbulence, penetrated is the Supreme Noble Truth; from misunderstanding and ignorance to a liberating recognition and suffering’s cessation. Note the peaceful abiding and equanimous fulfillment to be released from self-delusion. As an Accomplished One, ignorance’s threefold corruption is uprooted (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Far Shore...’ SN 43, 14 (3)

Distracted and misconstrued, this present Sense Realm experience mistakes the impermanent as permanent, the dissatisfying as satisfying, the non-self as self, and the impure as pure. The Middle Way Noble Eightfold Path (conduct-virtue, meditation-concentration and insight-wisdom) is applied like a raft to traverse from the worldly conflicted shore to the Unconditioned Realm suffering-less ‘Far Shore.’ Life, birth, death and suffering aren’t a true reflection of reality. Nirvana isn’t realized through self-conception and deception, but through wisdom to be free of self-ignorance’s corruption. The culmination of the Middle Way Path through Stream Entry passage brings one to the liberation of ‘the Far Shore.’

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Craving after as delight and pleasure to fulfill a self-notion eradicated, misunderstanding is clarified to wisdom deliverance crossing over to ‘the Far Shore.’ Acknowledge the non-self emptiness relief as freedom’s release (not attached to a self actor and conditioned fabrications). No longer tied to worldly pursuits and Sense Realm entanglement to uphold a body/mind identification, ‘the Far Shore’ is crossed to cessation and liberation, Nirvana. Self-promoted ignorance is relinquished. The Ultimate Reality is distinguished. An equanimous abiding is known having fulfilled the Middle Way Path. A journey of discovery, personal recognition, transformation and release, one crosses over to ‘the Far Shore’ without craving, becoming, birth and death, or suffering related to self-fabrication. Ending self-promoted suffering, the Middle Way Path has served its liberating purpose to cross over to the further shore. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Subtle...’ SN 43, 14 (3)

A spellbound self actor, desiring and out of control seeking continuous fulfillment, the diverse actions giving the illusion of the ‘one’ or self is clearly known. The Five Remembrances of sickness, aging, death, loss and responsible action aid in the sobering, selfless recognition. Realized is the Noble Truth clarifying insight to craving’s cessation, ending self-pursued appeasement. The Middle Way threefold guidance of conduct-virtue, meditation-concentration and insight-wisdom are fulfilled. As an Accomplished One, misunderstanding is clarified to penetrate suffering’s end. The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Subtle.’

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path. A Middle Way proper awareness not tied to self extremes, recognized is life’s subtle nature—impermanent, dissatisfying and subject to suffering, and of a non-self, diverse action nature underscored by purposeful action. Likened to a medical diagnosis rightly defining the malady and the cure, the Four Noble Truths wisdom-recognition is the only salvation for ending suffering. What stands out is that self and suffering are synonymous. Realizing the self-attached charade, the Four Noble Truths reveal how problems and suffering paradoxically hold the answer—the self-hoax exposed to know the underlying non-self truth and liberation, Nirvana. Renouncing sense experiences as well as greed, hatred and confusion eradicated, penetrated is the true nature of reality as Conditions Arising. The body/mind self-referenced identification is dropped. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Very Difficult to See...’ SN 43, 14 (3)

The Noble Truths clarifying insight reveals life and reality as a connection of interacting and overlapping action instances. A self-fantasy misconstrues and divides experiences into subject/object, one, self and other, climaxing in suffering. A misunderstanding or ignorance, not realized is the contributing Conditions Arising factors, self-obsession dominates.

At odds with the constantly changing world, the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention), craving after to fulfill a self-notion is dissatisfying. The fulfillment of the Middle Way Path through Stream Entry passage brings one to realize ‘the very difficult to see.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Noble Truths wisdom-recognition clarifies life’s true selfless nature. What was an out of control and seemingly impossible to cope with life, the Four Noble Truths vision and insight along with the Middle Way guidance bring one to knowledge and insight. Penetrating the self-hoax and craving’s role in suffering, Wisdom-Liberating Deliverance comes to fruition realizing the Unconditioned Realm. ‘The very difficult to see’ is discerned. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unaging...’ SN 43, 14 (3)

The Ultimate Reality, Nirvana is Unconditioned, Deathless and ‘Unaging.’ Only a self-defined actor is born, ages, dies and suffers. Beyond the limits and scope of self-referenced delusion and the Conditions Arising suffering history, Nirvana is not fabricated and is without the illusion of time, definition or self-reference, nor is Nirvana tied to impermanent conditioned actions and the craving after to fulfill a self-notion, but is Unconditioned. The culmination of the Middle Way Path through Stream Entry passage, ‘the Unaging’ is penetrated.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A Conditions Arising causes and effects cycle plays out: misunderstanding gives way to fabricating conceit, present consciousness, a body/mind self-identification, sense-media engagement, sense contacted impressions, feelings experienced, craving after arising, attachment, commitment, birth as actions, and the dissatisfaction as a self-prompted victim. Self-willed generated actions perpetuate an unending ‘birth’ leading to suffering. Released from self-referenced ignorance, equanimity as fulfillment one no longer generates self-instances or craves after to fulfill a self-notion. Wisdom-recognition penetrates ‘the Unaging’ as an unconditioned peace, freedom from birth and death self-incurred actions and a self-narrative. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Stable...’ SN 43, 14 (3)

Unchanged and unchanging, not formed by self-directed conceit or intentions, nor engaging in the Conditions Arising suffering cycle suffering fallout, the culmination of insight recognition, wisdom is liberating—the cessation from self-referenced promoted actions, ‘the Stable’ is known. Conditioned Realms life-actions arising and then fading is an unstable environment. Only the Unconditioned Realm is stable, secure, undefined and unchanging. The Noble Truths wisdom-recognition removed from self-deluded thoughts and pursuits, Nirvana unstructured is a steady-state. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Stable.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Focused and discerning through Wise Concentration, self-directed causes and effects penetrated, acknowledge the detachment and equanimity from Sense Realm created self-obsession and the impermanence transition as arising, thriving then fading. Having fulfilled the Noble Eightfold Path through Stream Entry deliverance, with self-motivated craving after eradicated, equanimity as released from unstable components is a liberated stability. With conceit and restlessness cut off, misunderstanding clarifies to penetrate and realize ‘the Stable,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Undisintegrating...’ SN 43, 14 (3)

Not part of self-pursued Conditioned Realm causes and effects, Nirvana as the Unconditioned isn’t defined nor is prone to disintegration. A careless and ‘uninstructed’ self actor struggles to uphold the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention). The arising, passing and fading, beyond self-promoted buildup and craving after, Nirvana isn’t realized through self-referenced identification but through uprooting ignorance to realize full and complete cessation to penetrate ‘the Undisintegrating.’ The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Undisintegrating.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A properly discerned wisdom, the ongoing Sense Realm self-agitation and suffering is penetrated. In a state of constant flux, ignorance, fabricating conceit and craving after belies a restlessness to fulfill a self-notion. Wisely reflecting, the Four Noble Truths non-self wisdom-recognition is realized. Penetrating the causes and effects action state of upheaval, ‘the undisintegrated’ is realized. The Unconditioned Realm as liberation removed from Conditions Arising suffering stands out. Misunderstanding and ignorance clarified, Wisdom-Liberating Deliverance is known and suffering ceases. Not formed, undefined and unconditioned, Nirvana is an unaffected state, ‘the Undisintegrated.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unmanifest...’ SN 43, 14 (3)

The Sense Realm conditioned world thrives in connection to a body/mind illusion—manifest is suffering. Nirvana is without Conditions Arising causes and effects manifestation. Wisely discerning the Noble Truth non-self insight-recognition, one isn’t caught up in self extremes tied to gratification and indulgence or aggression and hostility. Without self-reference, promotion or definition, the Middle Way Path is fulfilled eradicating ignorance and penetrates the Unconditioned Realm, ‘the Unmanifest.’ Beyond self-construed comings and goings, the Ultimate Reality is ‘Unmanifest.’ The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Unmanifest.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Not fabricating a self-narrative (the craved after urgency to fulfill a self-notion cut off), suffering does not arise. The Noble Truth wisdom-recognition penetrates ‘the Unmanifest,’ the Unconditioned State and is suffering-less. Beyond body/mind self-identified manifestations is ‘the Unmanifest.’ Where attached identification has no basis, a sighed relief is experienced as the last charged self-drawn breath is exhaled. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unproliferated...’ SN 43, 14 (3)

The causes and effects self-torment are the misunderstanding (ignorance) of life and reality and the craving after as delight and pleasure seeking to fulfill a self-notion. Not realized was the Conditions Arising history reflecting the many in the ‘one.’ Without the associated conditions, pressures, elements, influences and experiences, a self-reference identification doesn’t form. Lost in self-confusion, whatever is focused on, attended to, cognized and defined, this becomes one’s self-divisive manifestation. The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Unproliferated.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Experienced through a Middle Way tranquility and insight not tied to self extremes, the Noble Truths wisdom reveals the ‘Unproliferated.’ With craving ceasing, self-promoted actions don’t ‘proliferate’ to a dissatisfying and suffering outcome. Misunderstanding is clarified and self-referenced ignorance uprooted. Turning away from self-subjugation, the Conditions Arising suffering history is made defunct. Without self-reference or seeking self-expression, ‘the Unproliferated’ stands out. Undeveloped, unproduced or engaged as a self-referenced directive, the Noble Truths Wisdom-Liberating Deliverance culminates as breakthrough to ‘the Unproliferated.’ Beyond the confines and turmoil of conditioned causes and effects, craved after urgency to fulfill a self-notion is cut and suffering ceases. With the mind dissolved of self-corrupting ignorance, ‘the Unproliferated’ stands out. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Peaceful...’ SN 43, 14 (3)

Not connected to Sense Realm proliferation, the self-fabricating conceit bubble doesn’t inflate. Rightly seeing life’s complexity without self-reference, desire, hatred and confusion are eradicated, cessation known, and suffering ends—‘the Peaceful’ is known. The ever-muddled, self-identity view is no more (I am...I am this...I shall be...I shall not be...I shall be possessed of form...I shall not be possessed of form...I shall be percipient...I shall not be percipient). The conventional notion of time, place, and definition is self-defined and suffering directed. Discerning the Conditions Arising causes and effects (the many joining to give the illusion of the ‘one’ or self) to non-self Wisdom-Liberating Deliverance, the Four Noble Truths vision and insight penetrates the Ultimate Reality—‘the Peaceful.’ Body/mind self-referenced identification uprooted; desire, hatred and confusion done away with; craving after to fulfill a self-notion ceasing, there is no becoming or suffering—‘the Peaceful’ is penetrated.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Self-deluded ignorance eradicated, there is no aging or death. With self not being born, suffer doesn’t become manifest. Not suffering, one isn’t perplexed. Not being perplexed, self-identified ignorance doesn’t arise. Without self-prioritization, wisdom-liberation stands out. A distinguished wisdom-recognition, the Four Noble Truths vision and insight are realized: the Signless Deliverance for the Five Groups of Self-Attached Identification as impermanent, dissatisfying and a suffering, and non-self; the Desireless Deliverance for craving after to fulfill a self-notion, linking a past-to-present-to-future suffering connection; the Emptiness Deliverance for craving’s elimination ending self-promoted suffering (realizing Nirvana); the Middle Way Path fulfilled to the Unshakeable Deliverance of Mind uprooting self-referenced ignorance—‘the Peaceful.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Deathless...’ SN 43, 14 (3)

A self-fabricated action spectacle tied to conditioned manifestation, the Noble Truths wisdom-recognition penetrates ‘the deathless’ deliverance eliminating the craving after to fulfill a self-notion and brings suffering to an end. Only a self actor illusion goes through a mock life and death and suffers. Not craved after or brought to birth to then die, the Five Groups of Self-Attached Identification don’t arise. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Deathless.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Manifested first through a corrupt self-referenced ignorance, self-fabricating conceit gives way to craving after generating life-action phenomena instance to arise and pass away. Wisely reflecting, the Noble Truth wisdom-clarification penetrates ‘the Deathless.’ With craving ceasing, self-driven urgency is cut off to discern as wisdom-recognition the Unborn, the Unfabricated, ‘the Deathless.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Sublime...’ SN 43, 14 (3)

Only through the Four Noble Truths wisdom-recognition and the Middle Way Path guidance to deliverance is liberation from craving’s cessation and suffering’s end known—‘the Sublime.’ Noble and ennobling, inspiring and uplifting, magnificent and auspicious, leading to transcending the Conditions Arising tormented history, the Unconditioned Realm is ‘the Sublime.’ The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Sublime.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths rightly penetrate the Five Groups of Self-Attached Identification as impermanent, dissatisfying and non-self. Self-deluded ignorance is eradicated, the fabricating conceit storyline is stopped, craving’s urgency to fulfill a self-notion cut off, and suffering is brought to an end. The Four Noble Truths wisdom-recognition is an immaculate knowledge experience, penetrating the Unconditioned Realm. Leaving behind Sense Realm pursuits, passions and promotion, ‘the Sublime’ State is realized. As an Accomplished One, ignorance’s threefold corruption has been eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Auspicious...’ SN 43, 14 (3)

Self-obsession is exhausting, dissatisfying, saddening and a suffering. The Four Truths wisdom-recognition illuminates ignorance and ends self-promoted suffering. Nirvana is auspicious, favorable and beneficial, a happy ending to another wise hopeless situation. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Auspicious.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Wisely reflecting, personal realization comes to fruition: the Five Wise Actions counter the role of charged detrimental, self-driven habits; the Five Remembrances are a sobering recognition of life; Conditions Arising insight reveals the role of diverse, purposeful actions (the many giving the illusion of the ‘one’); the Immeasurables (loving-kindness, compassion, shared joy and equanimity) reverse the harsh effects of a rough-edged self-character; the Monkey Mind Distractions impulsiveness and prattle are brought under control to an unobstructed concentration; insightful and discerning, the Four Noble Truths clarification realizes craving’s cessation and suffering’s end as ignorance is illuminated. The self actor drama is brought to a final curtain call. A liberating conclusion, wisdom as personal recognition ends the self-tragedy. As an Accomplished One, Ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Secure...’ SN 43, 14 (3)

Worldly ties follow an unsettled self-domination and craved after urgency. Seeking gratification and permanence, nothing in the three Conditioned Realms is satisfying or enduring—self is an illusion. One sickens, ages, dies and experiences loss tied to self actor delusion.

The Four Noble Truths wisdom-recognition overcomes the mundane: the Five Groups of Self-Attached Identification are exposed as a charade; craving after to fulfill a self-notion links continued suffering; craving ceasing, suffering ends; and the Middle Way Noble Eightfold Path is fulfilled to wisdom-liberation ending suffering. Uncertainty, hesitation, questioning, and searching after are settled to a released equanimity, Nirvana as ‘the Secure’ is discerned. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Secure.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Conditioned Realms self-narrative is understood—impermanent, dissatisfying and subject to suffering, and of a non-self diverse action nature. Without self-reference or promotion, realized is ‘the Secure’ state of the Unconditioned Realm. No longer generating self-fabricated actions, the Ultimate Reality is known. Craving to fulfill a self-notion ceasing, the Noble Truth clarification realizes ‘the Secure.’ Not attached or supported, Nirvana is undoubtable, certain, true and secure. Unpromoted and unfabricated, life’s self-challenging deception has no bearing on the Unconditioned Realm. In direct contrast to Conditioned Realms, Nirvana isn’t generated nor succumbs. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Destruction of Craving...’ SN 43, 14 (3)

The Four Noble Truths discerned, ‘the Destruction of Craving’ deliverance is real. Life just doesn’t happen, but is willed by a self actor ignorance, compromising habits and craving after. Wisely reflecting, realize ‘The Destruction of Craving’ (for desire, self-identity or to escape from a self-notion which isn’t real). The Middle Way transforming unwholesome intentions, a Wise Concentration focus discerns the Four Noble Truths liberating vision and insight—‘The Destruction of Craving,’ the Ultimate Reality. The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Destruction of Craving.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Craving’s role realized and understood as a desire to fulfill a self-notion leading, rightly known and discerned is reality’s true unconditional, selfless nature. Renunciation and restraint applied, ‘The Destruction of Craving’ is experienced. Acknowledge how the mind opens to a spacious equanimity liberated from self-deluded ignorance. Rightly understood, the Emptiness Deliverance ending suffering is realized. As an Accomplished One fulfilling the Middle Way Path guidance through Stream Entry passage, awareness expands as personal insight to the Unshakeable Deliverance of Mind, ‘The Destruction of Craving.’ Wisdom distinguishes the Supreme Noble Truth, Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Wonderful...’ SN 43, 14 (3)

The Four Noble Truths enlightenment as Wisdom-Liberating Deliverance are marvelous, sublime and the ultimate fulfillment—self-referenced delusion uprooted and suffering ended. A relief and unburdening, self-associated hindrances eradicated, craving after to fulfill a self-notion ceasing giving way to ‘the Wonderful,’ Nirvana. This body/mind residue is the last manifestation before passing on to the Unconditioned Realm (without self-reference or self-promotion). The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Wonderful.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Conditioned Realms reflect a corrupt self-ignorance, craving after a self-notion and play out to suffering. As a wisdom-recognition, the Four Noble Truths clarification realizes ‘the Wonderful,’ the amazing, the marvelous and the sublime, Nirvana. Self-obsession ended and craving after ceasing, one resides in equanimity as released fulfillment from the self actor burden. The Noble Truths wisdom experience shatters self-referenced ignorance. A joyful relinquishment, Nirvana is an unbound triumph, ‘The Wonderful.’ Final peace and fulfillment, sublime liberation is realized. Splendid and magnificent, the Ultimate Reality is penetrated. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Amazing...’ SN 43, 14 (3)

A Noble Truth clarification of self-referenced ignorance, one isn’t defined or measured by the Five Groups of Self-Attached Identification. Astonishing and inspiring, the Unshakeable Deliverance of Mind is known, ‘The Amazing.’ Suffering ends and liberation is experienced firsthand. The Middle Way Noble Eightfold Path is fulfilled—conduct-virtue (controlling acted on transgressing habits), meditation-concentration (controlling actively arisen habits), and insight-wisdom (eradicating dormant habits and self-fabricating conceit), and self-deluded ignorance keeping one suffering is finally uprooted to ‘The Amazing.’ Wisely reflecting, problems as answers, craving after to fulfill a self-notion is exorcised to ‘The Amazing.’ The culmination of the Middle Way Path through Stream Entry passage brings one to Nirvana, ‘the Amazing.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Awareness expands as personal insight—from self extremes to a Noble Truths non-self wisdom-realization, ‘The Amazing.’ Enlightenment and liberation as released from corrupting self-referenced ignorance, suffering’s ends and ‘The Amazing’ is known. The Ultimate Reality, the Unconditioned Realm stands out. Unshakeable, certain and undeniable, the Four Noble Truths distinguishing recognition along with the Middle Way Path guidance are a remarkable experience. Culminating in the Unshakeable Deliverance of Mind, the Middle Way Path through Stream Entry passage to wisdom-liberation is fulfilled. A liberated joy, experience equanimity as relief and release from suffering to know ‘The Amazing.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unailing...’ SN 43, 14 (3)

The Four Noble Truths highlight a self-obsessed illness with the Middle Way Path as cure to ‘The Unailing.’ The breath’s quality reveals the stress and conflict of a body/mind self-trauma, physical illness and mental instability. Everything pertaining to the Sense, Fine-Material and Immaterial Conditioned Realms is a delusion and suffering. Applying the Middle Way Path as treatment, ‘the Unailing’ is known. There is true well-being, fulfillment and peace as self-attachment falls away and craving after ceases. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘The Unailing.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Acknowledge the clarifying well-being released from self-ignorance to ‘The Unailing.’ Acknowledge the equanimous abiding. Self-inspired life and death scenarios aren’t generated to play out to suffering. Having correct wisdom, the Five Groups of Self-Attached Identification are overcome and released. The Middle Way Path followed to liberation extinguishing self-promotion and ignorance as well as craving exorcised, one is healed and suffering free. Abiding in liberated peace, the Unshakeable Deliverance of Mind is experienced, ‘The Unailing.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unailing State...’ SN 43, 14 (3)

Removed from one-sided self extremes, the self-fiction and craved after upheaval to fulfill a self-notion, self-inflicted wounds heal. The Five Groups of Self-Attached Identification beguiling illusion is dropped and ignorance is clarified. This body/mind manifestation is the left over residue of past ignorant actions to never be born again. Uncorrupted and unaffected, the Conditions Arising causes and effects purposeful action history is made defunct and liberation known. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘The Unailing State.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Through seclusion, dispassion, cessation and relinquishment, one eliminates self-promoted desires, hatred and confusion. Going from sense-contacted upheaval to an engaged discernment, craving’s compelling role linking the past, present and future is fathomed and ‘The Unailing State’ realized. Penetrating the Four Noble Truths wisdom-recognition and fulfilling the Middle Way Path guidance, Wisdom-Liberating Deliverance is known. Released, ‘The Unailing State’ is experienced. Acknowledge the relief and equanimity from craving’s cessation to fulfill a self-notion. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘Nirvana...’ SN 43, 14 (3)

A cooling down, a thirst quenched, a fire gone out, Nirvana is a state removed from self-delusion and not promoted through conditioned action manifestations. Desire, hatred and confusion reflecting self-attachment, known are is Nirvana, the Unconditioned and the Unfabricated without suffering. The Middle Way Path experience fulfilled exorcizes ignorance tied to forming a conceit narrative, craving after and attachment. Nirvana as the Supreme Noble Truth penetrated, the arising and falling of self-promoted conditioned states and the Unconditioned Realm is known. The culmination of the Middle Way Path through Stream Entry passage brings one to Nirvana.

“There is that dimension where there is neither earth, nor water, nor fire, nor wind [material formations]; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon...there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance, without foundation, without support. This, just this, is the end of suffering.” UD 8.1.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Acknowledge the relief, release and equanimous abiding freed from self-delusion and the craving after to fulfill a self-notion, suffering ceasing and Nirvana distinguished. Suffering-less state, unaffected, not created, not becoming, not born or dying, Nirvana is the Supreme Noble Truth. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unafflicted...’ SN 43, 14 (3)

Desiring, cruelty, hatred, harming, oppression—self-promotion is a self-linked suffering affliction. The Five Groups of Self-Attached Identification are a deception and gross misunderstanding of life and reality. Self-importance gives way to sorrow, lamentation, pain, grief, despair and affliction. The Noble Truths as wisdom-clarification, self-afflicted actions are exorcised and no longer give rise to birth and death. Eradicating desire, hatred and confusion, one turns away from self-referenced ignorance to the immaculate and uncorrupted—‘The Unafflicted.’

Self-inspired motives (desire, ill will and harming) lead to craving after and a suffering fallout. As a Noble Truth wisdom-recognition, realized are how self-fabrication follows as a Conditions Arising narrative to birth and death scenarios. Doing away with craving after to fulfill a self-notion (desire, self-identity or as an escape) is ‘The Unafflicted, Nirvana. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Unafflicted.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Noble Truths wisdom-clarification and Middle Way Path are the deliverance from self-absorbed instability. Following restraint and renunciation, sense contacts and impressions are subdued (eyes/forms, ears/sounds, nose/scents, tongue/flavor, touch/tactile as well as mind consciousness/thoughts). Impulsive habits are eradicated and craving after a self-notion is cut off, ‘The Unafflicted’ is known. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘Dispassion...’ SN 43, 14 (3)

First experienced as disenchantment for sense-media contacts and worldly affairs, dispassion settles then matures as wisdom-recognition to penetrate self-referenced ignorance. As a body/mind identification, the six senses were an all-consuming reference point. A Noble Truth clarification and Middle Way appreciation, Wise Intention gives way to restraint and renunciation rather than desire, ill will and harming, and Wise Effort is actively directed to insight-wisdom. Wisdom engaged, the subconscious mind is controlled and self-delusion is clarified bringing the craving after to fulfill a self-notion to cessation and suffering ended. Wise Awareness and Wise Concentration join as a focused and penetrating wisdom-liberating recognition. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘Dispassion’ and the release from self-ignorance to end self-fabrication.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The dormant, active and transgressing subconscious flow and outpouring of self-inspired ignorance is uprooted. Wisely directed, the self-fabricating conceit storyline isn’t plotted and the craving after to fulfill a self-notion isn’t engaged. The Four Noble Truths wisdom-clarification and Middle Way Path culminate in suffering’s cessation. ‘Dispassion,’ Nirvana is realized. Equanimity through liberation stands out. As an Accomplished One, ignorance’s threefold corruption is uprooted (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘Purity...’ SN 43, 14 (3)

The Four Noble Truths as an active wisdom are ‘Purity’ or a purification correcting corrupt self-referenced ignorance. Specifically, the Middle Way Wise Understanding of the Four Noble Truths reveals self-delusion; Wise Intention wipes clean the self-impurities (desire, ill will and harming); Wise Speech, Wise Action and Wise Livelihood polish to clean away transgressing actions; Wise Effort, Wise Awareness and Wise Concentration penetrate to the many conditions, pressures, impulses and experiences forging the self-illusion to then uproot and be released from self-referenced ignorance, and suffering ended. The Middle Way Path fulfilled, one passes through the detoxification and purification of the Noble Eightfold Path. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘Purity.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. From careless and impulsive to insightful and wisdom-clarified, realize how far one has come on this journey to awakening. Purified, transformed and eradicated, the misconstrued self-referenced ignorance is released and suffering is extinguished. The Unshakeable Deliverance of Mind, ‘Purity,’ the Supreme Noble Truth, Nirvana is known. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘Freedom...’ SN 43, 14 (3)

An unwitting (‘uninstructed’) self-misunderstanding, everything in the three Conditioned Realms is impermanent, dissatisfying and subject to suffering, and of a non-self nature. The Four Noble Truths clarify reality—a compromising self-obsessed ignorance craves after to fulfill a self-notion (for desire, self-identity or to escape from a misconstrued self-notion), self is a burden and vexation—a suffering.

Wisely directed, the Four Noble Truths as proper wisdom: the Signless Deliverance for the Five Groups of Self-Attached Identification are a suffering delusion; the Desireless Deliverance for craving’s role linking past, present and future self-inspired episodes; the Emptiness Deliverance for craving’s cessation, bringing suffering to an end (realizing Nirvana); and the Unshakeable Deliverance of Mind uprooting self-referenced ignorance—liberation as ‘Freedom,’ the Unconditioned is known. The culmination of the Middle Way Path through Stream Entry passage is ‘Freedom.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A wrongly held self-obsessed notion desiring, hating and confused, Could this have possibly been me? Was I really that ignorant person? I don’t recognize myself. The self-hoax and craving after done away with, ignorance is lifted and the ultimate ‘Freedom’ as the Unshakeable Deliverance of Mind is experienced. The Five Groups of Self-Attached Identification are relinquished and suffering is ended. The Unconditioned Realm as ‘Freedom’ is penetrated. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unadhesive...’ SN 43, 14 (3)

Life’s upheaval is a challenge to one’s self-notion—impermanent, dissatisfying and of a non-self nature. The conflicted self actor goes on to suffer.

Unlike conditioned self-attached and fabricated states, the Ultimate Reality is ‘Unadhesive.’ Realized through the Noble Truths wisdom-liberating clarification, self-referenced ignorance to crave after is cut off and suffering ceases. Liberation as detached from self extremes, the Middle Way Path is fulfilled. Self-attachment ending, ‘The Unadhesive’ is known, Nirvana as unbound and unrestricted.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths expose self-referenced ignorance and the Middle Way guidance is followed releasing self-attachments. Rightly understanding life and reality, one isn’t attached to any conditioned state, self-fixed view or any variant of self. Recognized is the Supreme Noble Truth as ‘The Unadhesive,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Island...’ SN 43, 14 (3)

Releasing worldly attachments and self-pursuits, the Four Noble Truths and Middle Way Path are applied like a raft to cross over to ‘The Island’ which stands apart from the impermanent, conflicted Conditioned Realms.

Life, birth, death and suffering simply don’t apply or arise and aren’t a true reflection of the Unconditioned Realm. Unconditioned, ‘The Island’ isn’t tied to craving, self-promotion or birth and death. The Noble Truth non-self wisdom-recognition and the Middle Way fulfillment cross over to ‘The Island’ and liberation.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A place of refuge, seclusion, uncompromised and uncorrupted, self-engaged suffering ends to know Nirvana distinguished from conditioned states. The Ultimate Reality as ‘The Island’ stands out apart from a self-conditioned downfall. A direct wisdom realization, the Unconditioned and Unfabricated Realm, ‘The Island’ is discerned. With this present body/mind manifestation concluding, Nirvana as a ‘The Island’ is known. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Shelter...’ SN 43, 14 (3)

Self-obsession is chaos—seeking, desiring, plotting as well as worrisome, fearful and confusing; ignorance as undermining, craving after to fulfill a self-notion leads to a suffering fallout. The Four Noble Truths wisdom-recognition, Nirvana on the other hand is a haven removed from self-referenced plagued thoughts and actions. A place of refuge, the Middle Way Path fulfilled, self-identification relinquished along with craving after to fulfill a self-notion eradicated, Nirvana as ‘The Shelter’ is known. Turning away from foolhardy pursuits, personal insight emerges to know freedom from self-captivity. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Shelter.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Self-referenced ignorance eradicated, the Unshakeable Deliverance of Mind brings one to ‘The Shelter’ and safety of the Unconditioned Realm (not fabricated or promoted). With karma’s craving after relinquished and misunderstanding clarified, true peace and equanimity are known; the body/mind Five Groups as self-attached ignorance are released. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Asylum...’ SN 43, 14 (3)

Released from self-delusion and craving ceasing, the Unconditioned Realm is a sanctuary. ‘The Asylum,’ Nirvana is the ultimate protection, peace and refuge. The culmination of the Middle Way Path through Stream Entry deliverance brings one to ‘the Asylum.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A place of healing, true well-being and safety, with self-referenced ignorance uprooted and craving after to fulfill a self-notion cut off, ‘The Asylum’ is realized. The Unshakeable Deliverance of Mind, the Ultimate Reality is penetrated. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Refuge...’ SN 43, 14 (3)

Not an escape, denial or rejection but a penetrated liberating experience, the Four Noble Truths wisdom-clarification and the Middle Way Path culminate in the Unconditioned Realm, ‘The Refuge,’ Nirvana. The three Conditioned Realms and in particular the Sense Realm, are exposed as conflicted, unsafe and suffering. Beneficial, healing, nurturing and a safe haven, a sanctuary, shelter and place of safety, the Middle Way fulfillment is an equanimous abiding to liberated, unconditional peace, ‘The Refuge.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Supreme Noble Truth recognition, the Middle Way Path follows to Nirvana, the ultimate ‘Refuge.’ The Noble Truth clarification takes one from self-referenced ignorance to Wisdom-Liberating Deliverance and the safety of Nirvana. A relief and release having dropped the burdensome self-reference; the safety and shelter of ‘The Refuge’ as the Ultimate Sanctuary is known. The Unshakeable Deliverance of Mind, ‘the Refuge’ stands out. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

‘The Unconditioned Realm’

Nirvana is an unfabricated state, without self-definition. Not affected by impermanence and cause and effect action forces, Nirvana is ‘The Unconditioned Realm.’ Over countless life times, one has followed the self extremes of indulgence and gratification and hostility and aggression to only know suffering. A fantasy turned to nightmare, overwhelmed by sensory activity and the craving after to fulfill a self-notion, one responded unwisely to and a fabricated self-conceit narrative played out as suffering.

The Middle Way threefold conduct-virtue, meditation-concentration and insight-wisdom guidance is fulfilled as release from self-referenced ignorance (the drive for desire and existence, driven by misunderstanding life) to relinquish all self-entanglement and penetrate the Unconditioned Realm. Greed, hatred and confusion exorcised, craving after to fulfill a self-notion cut off, self-referenced ignorance is destroyed and liberation known. The culmination of Stream Entry passage brings one to ‘the Unconditioned Realm.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Ten obstructing fetters eradicated over the course of Stream Entry passage, the Accomplished One’s wisdom-penetration uproots self-maligning ignorance to step through the mirror-like self-delusion. Self in all its beguiling variants vanquished, the Noble Truth Wisdom-Liberating Deliverance comes to realize the Unconditioned and the Unfabricated. This present body/mind residue ending, one passes as relinquished and liberated to ‘the Unconditioned Realm,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving doesn’t arise, and self-obstructing ignorance is clarified. Self-reference uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm. Nirvana as liberation extinguishing self-fabricated turmoil is known in this very life.

“Meditate, do not delay, or else you will regret it later. This is [my] instruction to you.” MN 106.

